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FUND FIGHT ROCKS WINNIPEG

ADL DIRECTORS TOLD TO SHUN FIGHTS WITH SCHULTZ GROUP

By Z'EV KRONISH
Chief, New York Bureau of The Jewish Post

NEW YORK (JP)—A memorandum has been sent to all Anti-Defamation League regional directors by Benjamin Epstein, national director, stating "that no useful purpose would be served" by the ADL and the American Jewish League against Communism "publicly berating each other because of differences in technique."

ADL and AJLAC have held a number of conferences in the past 15 months, and the latest statement is believed to be a result of these earlier efforts at reaching an understanding.

MET WITH McCARTHY

In Oct., 1951, Rabbi Benjamin Schultz, director of AJLAC, met with Epstein, and shortly afterwards, Sen. Joseph McCarthy conferred for the first time with national ADL representatives. Another meeting between the two leagues took place in March 1952, with Alfred Kohlberg, national chairman of AJLAC, and Meier Steinbrink, then national ADL chairman, participating.

The ADL memorandum noted that both organizations are agreed that each in its own way is "ardently anti-communist," despite the fact that "neither believed in the wisdom of the other's approach."

Approached by phone for additional information on the meaning of the memorandum, Epstein said it wasn't the public's business, and hung up. Schultz also declined comment.

WOULD WELCOME PARLEY

Sen. McCarthy, meanwhile, in an interview here, said he would welcome another conference with ADL representatives. Columnist George Sokolsky, who arranged the first meeting, told The Post he would arrange another meeting if either of the parties asked his assistance. Sokolsky added that since ADL and McCarthy have already "been introduced," he saw no reason why a second meeting would require help from him.

In another development, Jewish organizations spurned an invitation by AJLAC to attend one of its executive sessions.

LEADER CALLS FOR TWO DRIVES, ONE OVERSEAS--NATIONAL, ONE LOCAL

By MYER SHARZER
Jewish Post Correspondent

WINNIPEG, Can. (JP)—The Jewish community here was rocked last week by a public explosion over the issue of "local versus overseas" priorities in fund-raising.

Taking the floor unexpectedly at the annual dinner-meeting of the city's Jewish Welfare Fund, David Slater, one of the community's most prominent leaders and a past president of the Fund, read a prepared statement attacking leaders and supporters of local institutions for "riding in on the appeal of the overseas causes."

One of the chief backers of the United Jewish Appeal setup which has governed central-fund-raising here for the past three years, Slater said it is his "considered opinion . . . that the time has now come for the conduct of two campaigns a year, one for overseas and national needs, and the other for local institutions."

ADOPTION NOT LIKELY

While immediate consideration of his proposal was pledged at the meeting by the chairman, it is not felt here that his recommendation has any likelihood of being adopted in the near future at least. Plans for next spring's UJA campaign in the city are already being formulated.

In his statement, Slater indicated his attack was provoked by a recent decision of the Welfare Fund board, over-riding an inner executive recommendation, to accept an increased budget for the local Jewish Public Library that will enable it to move to new larger and more conveniently-located quarters.

ALLOCATIONS TRIPLED

The decision, The Post learned, was made on a 12 to 9 vote, after a heated debate, with Slater on the losing side. According to Slater, the decision will result in tripling the allocation to the library for 1953. This year's allocation was stated at $1,090 in the UJA's published budget.

"I refer specifically to our local Jewish library," Slater declared after noting that "another criticism" he had was "of small groups, no doubt sincere, who, with the knowledge of our present difficulties, exert undue pressure for the expansion of budgets that could very well await their turn in priority."

UJA FUNDS DECLINE

The difficulties mentioned refer to the decline in UJA campaign returns which, according to a report to the meeting, would bring in an estimated $520,000 compared with $527,000 in 1951.

This decrease, according to the report by Fund executive director Aaron B. Feld, in itself is "of no importance . . . The difficulty arises out of the fact that it comes at a time when the costs of operating our program have risen . . . " Feld prophesied that "a period of painful readjustment" is ahead for the Winnipeg community.

SEES POSSIBLE TREND

Noting that this decline may be "a trend," Slater declared: "Yet, despite this, local budgets continue to expand, with the result that a diminishing amount of money is available for national and overseas causes even though their requirements are increasing day by day."

The appeal of the overseas causes has been basic in the city's campaigning, he said, but "we accept the entire budgets of our local beneficiaries . . . (while) trimming the allocations" for national and overseas.

(Winnipeg's UJA campaign covers the United Israel Appeal, the Canadaian Jewish Congress-UJRA—of which the Joint Distribution Committee is a beneficiary, and the Welfare Fund which meets the needs of 12 local institutions.)

LAXITY CHARGED

Slater added that "the boards and supporters of the local institutions have not come forward in their available strength with workers during the campaign, and have been content to ride in on the appeal of the overseas causes, knowing that their own budgets will be met in any case."

He said he anticipates that adoption of the two-campaign plan "may result in reduced returns for local causes and will have to be compensated for by increased energy on the part" of their leaders and supporters.

WILL 'COMPEL EFFICIENCY'

"It will, on the other hand, have the effect of compelling efficiency and making them more cautious in the manner of planning and expansion, and may also call for more generous giving on the part of their more ardent supporters."

He explained later that he is not opposed to the library as such, but feels the "demand" for it is both minor and on the decline, and therefore expansion of its services is unjustified.

LITERATURE, HISTORY TEXTBOOKS BEING REWRITTEN

Israeli School Children Won't Believe Jews Ever Failed to Fight Persecution

By BEN GALLOB
Jewish Post Correspondent

NEW YORK (JP)—Israel's 350,000 school children, refusing to believe that Jews ever submitted without resistance to persecution and slaughter, have compelled a comprehensive nationwide program of textbook revision which will cost more than IL. 200,000, an Israeli educator disclosed this week.

Dr. Jacob Churgin, who is now in the U. S. as a visiting professor at Yeshiva University here and consultant to the Mizrachi (religious Zionist) National Education Committee, revealed the development in an interview with The Post.

"The textbooks in Jewish literature and Jewish history written before the establishment of the State, which contain material culled from authors who describe Jewish reaction to oppression, are of no interest to the Israeli school children," Dr. Churgin explained. "From their own experience they know that an attack must be answered with at least defense and, what is better, by a counter-attack."

Dr. Churgin, who has taught in Israeli schools for more than 35 years and is a former editor of two periodicals for Israeli children, as well as author of many books, said the reaction was true regardless of the school "trend" (General, Labor, Mizrachi, or Agudah) which the child attends.

"Generally speaking, the objections to reports of meek submission by Jews to pogroms and mass murders come from native-born children, but even the Youth Aliyah newcomers and offspring of recent immigrants are soon influenced by the sabrim and join in the protests against such historical portrayals of Jewish perescution," the educator reported.

DR. JACOB CHURGIN
Resistance to Submission

He said the situation could not be compared to the distaste of American school children for some subjects, with the customary answer that learning cannot be left to the whims of the pupils.

"Of course, public education in Israel is compulsory and pupils must use the assigned texts, whether they like them or not," Dr. Curgin said. "But it's bad pedagogy. Without interest, there can be little real learning. Left to their own free choice, Israeli school children seldom read the history and literature textbooks."

He reported that in his own teaching, there had been examples of pupils meeting in organized groups to adopt resolutions protesting use of such teaching material and asking for textbooks more in accordance with Jewish life as they understand it. He said this was true of all school age levels.

The works of such famous writers as Smolenskin, A. D. Gordon, Sholem Aleichem and Peretz are included in the objectionable material, Dr. Churgin said.

The Israeli educator said he did not believe that textbook revision to meet such pupil objections would involve a distortion of Jewish history.

Agreeing that the persecutions obviously have occurred, Dr. Churgin said two principles were guiding Israeli authors working on new textbooks.

One is to place Jewish history in proper focus, particularly in terms of the fact that about half of the average textbook is concerned with Jewish suffering at the hands of non-Jews. To enlarge portions of the texts concerned with the first, second and third Jewish commonwealths, while condensing the reports on Jewish persecution, is the basic approach for the forthcoming new textbooks.

The second principle is a belief among Jewish authors that proper investigation would disclose that "even in the darkest perids, Jews did not always submit tamely, that they did fight back."

"There is some evidence that Jewish historians have not generally approached their writing with any particular interest in reporting on resistance," Dr. Churgin told The Post. "It is probably true that there is a great deal more of it than is now portrayed in current textbooks."

Definite steps are now being taken by the Israeli Board of Education on the problem, the educator said. "The board is now preparing a new set of curricula with outlines for a complete new set of textbooks."

Racism Found Not Tax-Deductible

FORTH WORTH, Tex. (WNS)—Federal Judge Whitfield has thrown out of court a suit by George W. Armstrong, white supremacist and anti-Semite, for a refund of $6,276 on his 1948 income tax payment.

Armstrong, Texas oil man who has been disseminating the anti-Negro and anti-Semitic gospel through his Armstrong Foundation, contended the activity was of an educational nature and, therefore, tax-deductible. The Government contended that the Foundation's activities were for propaganda and lobbying purposes.

Armstrong has made national news with offers of subsidies to various colleges if they agree to teach his racist doctrine and to bar Jews and Negroes. Jefferson College, in Mississippi, flatly refused such an offer, though it was in financial straits.

COPS $25,000 PILLSBURY AWARD

Chicago Police Sergeant's Wife Wins Baking Prize, Hanukah Festival Crown

By ASHER BIRNBAUM
Jewish Post Correspondent

CHICAGO (JP)—Hanukah week was a big one for Mrs. Peter Harlib. She won $25,000 and a crown.

The cash award was made by Pillsbury Mills, Inc., for first place in their national baking contest. Mrs. Harlib's crown came from the Zionist Organization of Chicago for her reign as Queen of the Eighth Annual Hanukah Festival.

Mrs. Harlib attributes the idea for her prize winning recipe—"Snappy Turtles," a cookie delicacy studded with pecans under deep chocolate frosting—to her twin ten-year-old sons, Joel and Samuel.

The Pillsbury award was televised and the twins watched the program on a set especially brought to their fifth grade classroom at the Anshe Emet Day School by their father, a police sergeant.

After nomination of all Zionist Organization of Chicago chapters, the choice of Festival Queen was based on the number and value of tickets sold for the Festival. Mrs. Harlib was presented to some 18,000 persons at the Festival the Sunday of Hanukah, Dec. 14, at Chicago Stadium.

"It seems like everything good has happened to us since September," Mrs Harlib told The Post. Her husband, who has acted as bodyguard for visiting dignitaries from Israel including Prime Minister Ben Gurion and Foreign Minister Sharett, was promoted to his police sergeancy in Sept.

Harlib heads the city employes' division of the Combined Jewish Appeal and is membership chairman for the Zionist Organization of Chicago. A founder and vice president of Israel Life magazine which is expected to make its appearance early in 1953 (JP, Nov. 7, 1953), Harlib was also a leader in the recent BIG Day Bonds for Israel drive.

"Pete was out of the house before 7 A. M. to work on BIG Day," Mrs. Harlib said.

The baking and ticket-selling queen also keeps her spare time well occupied. Among other activities, she is vice-president of the National Home for Jewish Children in Denver, a member of the board of the Anshe Emet Day School P-TA Council, and a member of the Zionist Women's Committee of the Zionist Organization of Chicago.

Most Jewish Donations Spent On Religion, Charity

By FRANK N. FREE
Jewish Post Correspondent

LOUISVILLE, Ky. (JP)—Most of the money spent annually by individuals for Jewish community organizations is diverted to charity and religious activity, while purely social groups get least of all.

Those are the general conclusions based on a miniature survey (and an admittedly small sample) conducted here by The Post.

Sixteen of the 160 persons at the recent Bureau of Jewish Education annual meeting penciled their replies to a brief questionnaire.

TELL AFFILIATIONS

The results showed that the 16 belong to 35 groups which are primarily charitable in nature; to 19 primarily service groups; to six primarily Zionist groups, and to five primarily social groups.

Of the 16 replying, 13 reported belonging to the 35 charity organizations (averaging almost three a person). Their total annual dues and contributions averaged almost $200 for each of the 13.

Twelve persons belong to 19 service organizations, about 1.5 per person. And those 12 paid $292 for a year, about $24 a person.

SIX ZIONISTS

Six persons belonged to six Zionist groups, paying a total of $33 (two did not indicate their amounts paid). This means that four persons averaged payments of about $8 a year.

In the social group category, three persons indicated memberships in five groups, but only one (belonging to one group) said he paid $4 a year.

Twelve individuals indicated memberships in 14 religious organizations. Eight who indicated their amounts paid, averaged about $88 a year for eight organizations.

OVERALL PICTURE

On the whole, the average person belongs to two-plus charity groups; one-plus service groups; .4 of a Zionist group (16 belong to 6 Zionist groups); .3 of a social group (16 belong to 5 social groups); and about .9 of a religious group (16 belong to 14 religious organizations).

Further, it is indicated that (taking the 16 as a whole) the average person pays the following amount to each group during the course of a year:

Charity, $158; religious, $44; service, $18; Zionist, $2; social, 35c.

All these figures must be considered in the light of the following facts: the sample was small, the figures approximated, and the organizations represent only Jewish groups (so that contributions to the Community Chest, or non-Jewish social organizations, for example, are not figured in).

HOW WELL SPENT?

In answer to another question —"Do you consider this money well spent?"—13 said "yes"; three did not reply.

Asked to give reasons for the above answer, these were the replies:

"Necessary for Jewish life."

"Every member of a community should support these organizations."

"To further progress." (This statement represents the opinion of a man who said he gave $730 to six organizations.)

"Because of excellent service performed by all groups."

"Because of the good results achieved."

"Each organization specializes in some service."

In answer to the question "Is this amount more than you spent last year for the same purpose?"—three replied "yes"; six said "no"; three said it was the "same as last year"; four did not answer.

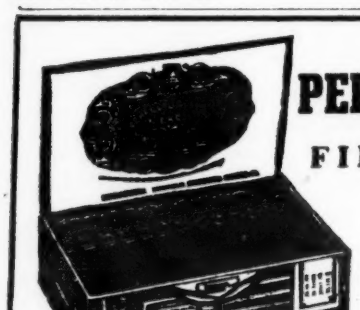
DUPLICATION

The following question was then posed: "Do you believe there is too much duplication of the work that various organizations accomplish in Louisville?"

The answers were: five "yes"; five "no"; five did not answer; one said he was unacquainted with the situation" (significantly, perhaps, this reply came from a person who belongs to one organization, the YMHA).

One person who answered that there was too much duplication was the same who gave $730 to belong to six organizations, none of them duplicating.

One women, making a random comment, noted: "The same few women work hard in all the worthwhile organizations."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THREE WINGS OF U.S. JUDAISM MAP JOINT INTERFAITH ACTION

NEW YORK (JP)—Despite withdrawal of two key Jewish civic defense agencies from the National Community Relations Advisory Council, work is proceeding on a study of revision of inter-faith activities.

The study is being carried out in line with recommendations of the NCRAC for revision of the whole field of Jewish civic defense as proposed by the much-debated MacIver Report over which the American Jewish Committee and the Anti-Defamation League of B'nai B'rith withdrew from the coordinating agency.

The withdrawal was partly in response to a MacIver recommendation that inter-faith activities, now carried on in large measure by the two agencies, would be transfered to purely religious organizations.

COMMITTEES SET UP

Involved in the study are committees set up by the Union of American Hebrew Congregations, representing U.S. Reform synagogues, the United Synagogue of America, representing Conservative congregations, and the Union of Orthodox Jewish Congregations, all constituents of the Synagogue Council.

Three rabbis were named by the Council to participate in the revision setudy—Rabbi Bernard Bamberger, former Council president, for Reform; Rabbi Theodore L. Adams of Jersey City, president of the (Orthodox) Rabbinical Council of America; and Rabb Norman Salit, Council vice-president, representing the Conservative rabbinate. Rabbi Simon Kramer, Council president, is an ex-officio member of the Joint Committee on Inter-Faith.

TO SHUN STRUGGLE

Disclosure of the scope of the Joint Committee's work indicated that there is no intention at this time of seeking to carry out the specific MacIver report recommendation on inter-faith work, which would involve a probably losing struggle with the powerful Jewish Committee and the ADL.

Rabbi Kramer described the approach of the Joint Comnmittee, which has met twice since it was organized and will meet again Jan. 7, as "envisioning that the religious bodies will be able to agree to certain areas of activities being allocated to each of the three groups."

AREAS STUDIED

The Joint Committee is surveying the following areas:

1 matters which have to do with public statements on a national scale concerning Jewish Holy Day statements and religious pronouncements of various sorts on the general Jewish level;

2 contacts with national church bodies and similar national groups;

3 general American Jewish representation in relation to the federal government and other governmental agencies ,as well as to the United Nations.

It was understood that any revision would not seek to deal with the present close relationships between the Jewish Committee and various church groups, particularly the National Council of Churches of Christ. (JP Dec. 19, 1952)

Any significant effort by the NCRAC to carry out this phase of the MacIver Report recommendations, it was felt, would eventually involve a struggle with the Jewish Committee and the ADL, a problem which has been temporarily averted by the withdrawal of the two groups from the NCRAC.

'VERY HOPEFUL'

Rabbi Kramer declined to speculate on this issue, asserting only that the Synagogue Council is "very hopeful that in the course of time, when tempers have cooled off and the heat of controversy has disappeared, there will again be unity in the Jewish community in the U. S. We are very hopeful also that the Jewish Committee and the ADL will again join and that greater unity in the field of Jewish public relations will eventually develop."

The Post was informed that the Council resolution authorizing participation in the Joint Committee included a request to its three congregational constituents to seek membership in the NCRAC, a proposal aimed at the United Synagogue and the Union of Orthodox Jewish Congregations, since the Union of American Hebrew Congregations has been a member since formation of the NCRAC.

The United Synagogue was voted into membership last month and the UOJC application has been approved, The Post learned.

SPECIAL COMMITTEE SEEN

Once all three are members, they will probably form a special committee within the NCRAC to carry out the limited proposals for inter-faith activity revision contemplated by the Joint Committee.

Under this complicated formula, The Post learned, any feasible revision in inter-faith activities can be carried out without internal rivalries within the Synagogue Council.

The Joint Committee's recommendations to the NCRAC were to have been ready by Dec. 15, according to the instructions of the NCRAC at its Sept. 6 plenum where the walkouts occurred. Rabbi Kramer said he did not know when the Joint Committee's report would be ready, but it was understood that the work was proceeding satisfactorily.

Nazi Medics Tried For 'Experiments'

METZ, France (WNS) — Six German doctors—four in absentia— went on trial here last week on charges of having poisoned Jewish "guinea pigs" in Nazi-sponsored "medical experiments."

The two being tried in person are Eugen Hagen, a former member of the German Central Committee to Fight Cancer and one-time yellow fever researcher at the Rockefeller Institute in N. Y., and Otto Brickenbach, a former Heidelberg University professor.

They are charged with killing at least 90 cencentration camp inmates with injections of typhus virus and other germs as well as with poison gases.

The four other doctors, who have escaped from France, are charged with having assisted Hagen and Brickenbach in "exepriments" at the University of Strassbourg.

A monument to Dutch workers who called a protest strike against Nazi pogroms on Jews in 1941 was unveiled this week in Amsterdam, Holland.

Communists Step Up Anti-Jewish Drive

FIVE ON TRIAL IN RUSSIA CALLED 'JEWISH SABOTEURS'

NEW YORK (JP)—The thinly-veiled anti-Semitism of the recent Communit purge trials in Czechoslovakia has now become quite naked in its socio-political anti-Jewish, if not plainly racist anti-Semitic form.

This has become increasingly evident since the conclusion of the Prague trials in a new all-out bid by Communist propaganda agencies to solidify the "friendship" which Communist leaders "have always cherished" for the Moslem world; in the anti-Jewish party line now being preached in a growing number of countries; and, even more significant, in the nature of the "sabotage" trial which is in progress in Odessa, Russia.

DESCRIBED AS JEWS

For the first time, the Russian radio and press have used the word "Jew" in referring to persons charged with political crimes, describing the five men on trial in Odessa as "Jewish saboteurs" who are "Trotzkyite agents." Formerly, Jews accused of political offenses were referred to as "Cosmopolitans," and the ethnic origins of non-Jews accused of similar crimes have not been mentioned.

At the same time, it was reported in The Jewish Chronicle of London, Russian and Russian-satellite radio broadcasts and publications have stepped up their bid for Arab "friendship."

A Persian-language broadcast last week, according to The Chronicle, recalled how, in Dec., 1917, Lenin and Stalin signed a document which was of "great importance" to the Moslems of Tsarist Russia as well as to all the Moslems of the East "suffering under the yoke of imperialist slavery."

'GREAT SYMPATHY'

In other Arab-language broadcasts, the Communists are stressing the "great interest any sympathy" which "Stalin and the Russian people cherish for the well-being of the Arabs."

In Warsaw, the official organ of the Polish Communist Party published a bitter attack on Israel, accusing the Jewish State of being "in the clutches of Nazis and Wall Street bankers . . . an American colony," in league, as the Prague trials proved, with the Nazis and "the most reactionary states."

"Neues Deutschland," E. German Communist organ, published an attack almost identical with the one published in Poland.

In Argentina, Tribuna, the Communist weekly, last week accused DAIA, the national Jewish community relations body, of being an "exponent of espionage." The attack on DAIA, it was reported by Worldwide News Service (WNS), was occasioned specifically by a decision of the group to expel all affiliated organizations which refuse to go along with its resolution condemning the anti-Israel and anti-Semitic character of the Prague trials.

LOYALTY IMPUGNED

Tribuna did not merely make the usual "reactionary" charge against DAIA, but sought to place the representative Jewish body in the country in an anti Argentina light.

Tribuna declared: "While the entire Argentina people, its press, its workers organizations, peasants, students and the progressive segments in commerce and industry are fighting for national sovereignty against the menace of Yankee imperialism in our country, it is impossible to conceive that a body like DAIA, which should be expressing the sound and patriotic sentiments of the Jewish community, has become converted into an exponent of espionage."

NO NEWS

In Vienna, the publicity department of "People's Peace Congress" has issued no news about the Israeli delegation, consisting of several Mapam as well as Communist delegates, or about Arnold Zweig, the "alleged" Zionist who was a prominent member of the German delegation at the Warsaw "Peace Congress."

More significantly, "Congress" proceedings are not being translated into Hebrew, while they are for the first time being translated into Arabic as well as Korean and five other languages.

At the same time, the Jewish sections of the Communist parties in Soviet-satellite nations have become, in effect, a newly revitalized "Yevsektziah," the Communist Jewish anti-Zionist front which has not been heard from since Hitler terminated the German-Russian "non-agression" pact in 1941.

ANTI-MARXIST DIVERSION

In Poland, Ephraim Kupfer wrote in the Yiddish "Folks Sztyme" that Zionism "was created in the offices of the imperialist politicians of the 19th century, especially in England, for the purpose of controlling the Orient . . . The reactionary Hovevei Zion group, founded in 1882, was used by the Jewish bourgeoisie and by Baron de Hirsch to divert the attention of the Jewish masses from Marxism."

And Kupfer saw Theodor Herzl as the spiritual ancester of Rudolf Slansky, one of the 11 Czech Communists of Jewish origin who died on the gallows two weeks ago:

"From Herzl to Ben Gurion and Slansky is a direct line.

"The death sentences passed on the Slansky spy group is the death sentence for the Zionist movement, which is in the service of imperialism, spy agencies and warmongers. This is the death sentence imposed by history, which must be carried out in the interests of the Jewish masses," urged Kupfer just before the the gallows in Prague were sprung.

Two Communists Define Anti-Zionism

PRAGUE(WNS) — A new definition of "anti-Zionism" was offered last week by President Clement Gottwald of Czechoslovakia, when he sought to answer charges that anti-Semitism was involved in the recent Prague purge trials.

Addressing the conference of the Czechoslovakian Communist Party, Gottwald differentiated between Jewishness and Zionism, declaring that because a man was Jewish did not mean he was a Zionist.

He then defined anti-Semitism and anti-Zionism, stating the former was an offshoot of "barbaric racialism," while the latter was simply "a defense against United States espionage."

Jacques Duclos, French Communist leader, offered a somewhat similar analysis, but went on to describe Zionism as an outlook which makes it impossible for Jews to become integrated in the countries of their residence and therefore produces anti-Semitism.

Therefore, reasoned Duclos, the Communist war against Zionism is really a war against anti-Semitism.

Bulgaria Will Let Jews Go to Israel

TEL AVIV (WNS)—The six or seven thousand Jews remaining in Communist-dominated Bulgaria will be allowed to emigrate if they wish.

An Israel Government spokesman disclosed last week that the Bulgarian Foreign Minister told the Israeli Charge d'Affaires in Sofia, when the latter presented his credentials, that 'Bulgaria prefers Jews living there to remain in the country, but if they want to emigrate to Israel they will not be prevented from doing so."

EUROPEAN MISSION SEEN FAILING

Missionaries Step Up Work In N. Africa, S. America

LONDON (JP)—Christian missionary work among the Jews of Europe has been meeting with increasing failure, and the work is now being concentrated on the Jews of Morocco and South America.

This was reported last week by the office here of the International Hebrew-Christian Alliance, which added that there are "many hundreds" of Hebrew-Christians in South America. The Alliance also reported it is seeking to help the handful of its adherents in Israel, particularly to supply them with the means of earning a livelihood."

At the same time, the Barbican Mission to the Jews here announced it has started to work in Southern Tunisia, once a stronghold of traditional Judaism which missionaries could not even approach. The Mission has opened a "Bible Depot" in Sousse to work among the 6,000 Jews there, and has also begun operations in Casablanca.

Jewish Immigration To U.S. Decreases

PARIS (WNS)—Although the United States is still the choice of the majority of would-be Jewish immigrants in Europe, there has been a sharp decline in Jewish immigration to America.

In making the disclosure, Henry Levy, director of the immigration service of the Joint Distribution Committee, attributed the decline to the expiration of the American Displaced Persons Immigration Act and to the sharp decrease in immigration opportunities. In 1952, Levy said, JDC helped more than 5,000 Jews to leave Europe for permanent homes elsewhere.

Judge Orders Village to Grant Euclid Temple Permit to Build

CLEVELAND (JP)—Officials of nearby suburban Beachwood Village were ordered last week to issue a permit to Euclid Avenue Temple for the contsruction of its new $2,000,000 synagogue, education and recreation center.

Judge Arthur Day gave the order in granting a writ of mandamus sought by the temple against the village, which had refused since early this year to issue the permit.

'NOT COMPATIBLE'

In denying the permit, the Village Council had declared that "only 25 of the 1,800 families in the congregation live in Beachwood," and that "the size of the institution was not compatible with village planning and it was not for the convenience of the town." The Council had claimed also that it was following the desires of 250 of the 300-odd Village residents, who had allegedly protested against the temple's plan to build. (JP, Feb. 29, 1952)

Judge Day, in granting the writ, said a village zoning ordinance was arbitrarily and unreasonably applied to the temple, since it permits churches in residential districts. An Ohio Supreme Court ruling makes it illegal for a community to zone out a house of worship in a residential neighborhood, but Beachwood requires a special permit for the construction of churches.

DISCRIMINATION SEEN

Issuance of permits to a golf range, nursery school and two other churches, while denying the temple a permit, Judge Day declared, was a discriminatory use of the ordinance.

Attorneys for the temple had charged Beachwood with bias in refusing the permit, and attacked the village's zoning ordinance as unconstitutional, arbitrary, discriminatory and a restraint of freedom of worship. (JP, May 29, 1952)

Rabbi Barnett Brickner is spiritual leader of the Temple, which is now located on Cleveland's main thoroughfare.

Moslem Jewish Scion Fights Turkish Bigots

ISTANBUL, Turkey (WNS) — Turkey's drive against anti-Semitism, which has led to the arrest of a number of anti-Semites and the closing down of several hate journals, is the result mainly of of the efforts of A. E. Yalman, a leading Turkish journalist and descendant of a Jewish family which was converted to Mohammedanism, it was learned this week.

N. F. Kisaurek, editor of Hur Adam (Free Man), one of the newspapers which were shut down, was sentenced to eight months in prison following Yalman's investigation.

Through Yalman's efforts, also, the ruling Democratic Party expelled H. E. Ustaoglu, who advocated the elimination of Jews and converted Moslems from public life.

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Prize-Winning Bootmaker, Zionist Leader, Entered Trade by Accident

By IDA M. BARKAN
Jewish Post Correspondent

SAN ANTONIO, Tex. (JP)—To those who may still feel that "working with the hands" is not "befitting" a "fine" person, it may seem odd to find an American born, college-educated man who is a "cobbler."

Thomas Levine, easy going Texan-by-adoption, owner of some half-dozen boot (Western style) and repair shops, president of the Southwest Region of the Zionist Organization of America, vice president of the Community Center, on the board of nearly every Jewish organization in San Antonio, member of the Masons, 32nd Degree Scottish Rite, and Shrine Master of the 23rd in Scottish Rite, refutes this old theory.

His parents, pious folks from Poland, though living in a small mid-western community that had neither shul nor heder, instilled in their children a love for religious learning and living. Even today, Tommy derives his inspiration for the day's activity by attending services at the synagogue each morning.

If he has any superstition he could say that a near-tragic incident occurring in his youth was an omen that has prompted him to devote part of his life to Jewish causes and ideals. While working a distance from home during the summer vacation, Tommy had his noon meal brought to him by his brother, for he refused to eat trefah. One day, for some reason his brother did not come, and Tommy continued working without his dinner. While helping the truck driver deliver an order to a park concession, he met with an accident that crushed his chest and broke several bones.

"The doctor said I'd have died if I had eaten heavily that day. My stomach was practically empty. All I had that morning was a malted milk."

Certainly Tommy's father, a cobbler, did not want his son to enter the trade. Like most European fathers who came to the U. S. and here wanted their children to be "better" than themselves, he encouraged the boy to go to school, to seek a learned profession. And Tommy studied accountancy.

"I don't know why," he muses. "I had no love for figures."

During his father's lifetime the son was never permitted to hammer a nail into a shoe in the little repair shop. "Too bad I wasn't allowed to learn something about the work," Tommy regretted. "If I had learned something then I might have been of some help to my father. Maybe it would have prolonged his life."

After the elder Mr. Levine's death, it befell upon the son, now married and struggling in his second unsuccessful business venture, to settle the pitiful affairs of the repair and second-hand shoe shop. During this period business literally came to the door. Mr. Levine's objection proved a beneficial boomerang.

"You didn't know anything about making boots. How did you manage to get the prize?" (Tommy has won a prize for bootmaking in a seven-state contest).

"I had a pretty good maestro," he modestly replied.

It took a series of questions to get him to tell that his own flair for color and design played no small part in the award.

Asked how he feels about his bootmaking, Tommy ponders. "It is a business. I make a nice living. I like to meet the public. Oh, yes, we make other things, too. Belts, purses, wallets. There are about twenty people working in the half-dozen stores.

"Murray Maverick, ex-mayor of San Antonio, comes here to have his boots made. Also Wild Bill Elliott, whenever he comes to this city from Hollywood. We make boots for many well-known cowboy bands. Sometimes they order the same design for all in the band. Mostly, though, each one likes to select his own design."

His charming wife, whose wifely and motherly pride fill in the gaps left by her husband's modesty and reticence, is pleased that their 14-year-old Sheldon is interested in drawing, and she encourages him to paint the inlay on the colorful belts. Tommy speaks only of his son's interest in airplanes.

Marilyn, 10, has one problem: seeing that her dad keeps her supplied with boots as fast as she outgrows them. "Marilyn likes dancing," her mother says, "and the only time she doesn't wear boots is when she is dancing."

Asked how she feels about her husband's profession, Mrs. Levine smiles: "As long as he's happy, I'm satisfied. But, and maybe I shouldn't say this, his activities in organizational work do take him from his family a good deal." And then, as an afterthought, "I think I'll have to become more interested in such activities and work along right with him."

Tommy is comparatively young, past 40, but already he indulges in reminiscences. When he speaks of his youth and of his departed parents, a nostalgic note creeps into his voice. After his bar mitzvah, when his parents moved to a city that had a heder, he was so happy and eager to learn that he was invariably the first pupil in class. He then displayed an insatiable desire to learn "ivreh," even as he now displays an insatiable desire to serve his people and his community.

There still are alive today some Jews in whose memories lingers the old impression of "yichus," and who may look down on a cobbler. But further back than these Jews can remember, in Talmudic times, when many rabbis did not use their "Torah as a spade to dig with," Hillel was a woodchopper; Joshua, a blacksmith; and Yohanan, a shoemaker.

Americans in Israel Exempt from Draft

TEL AVIV — American residents of Israel will be exempt from conscription into the Israeli armed forces and those who serve will automatically lose their American citizenship unless the U. S. Secretaries of State and Defense make specific exceptions.

The Israel Foreign Ministry last week was notified of this ruling by the State Department on the application of the McCarran Act, which went into effect Wednesday, Dec. 24. Israel had asked the U. S. for a blanket ruling or an agreement that would have permitted Americans to serve in her armed forces. Under Israeli law, all permanent residents, regardless of nationality, are subject to conscription.

Upon receipt of the U. S. ruling, the Israel Army has begun to make a list of U. S. citizens now in the armed forces or subject to call. At the same time, the U. S. Consulate here is issuing letters to resident Americans endorsing their applications for exemption from service.

The N. Y. Times reported that only 60 Americans have thus far applied to the Consulate for exemption certifications, and only a few hundred more are expected to apply.

Max Nurock has been appointed Israel Minister to Australia, succeeding Joseph Linton, who has been transferred to Tokyo.

Israel has exported nearly 300,000 cases of citrus fruit this season, the bulk of which went to England.

1,050 ARE ISRAEL-BORN

More than 22,000 Israelis Chose Not to Accept Israeli Citizenship

JERUSALM—Of 22,739 residents of Israel who chose not to accept Israeli citizenship when the nationality law went into effect last summer, 1,050 were native Israelis, according to a report in The Jerusalem Post.

Under the law, all residents, except members of the diplomatic corps, automatically became citizens unless they made official declarations opting out.

Of those who waived citizenship, 297 were members of the N'turei Karta ("Guardians of the City"), a fanatic ultra-Orthodox sect, who claimed they were "Citizens of Jerusalem."

Of the non-natives who opted out, 72.5 percent were new immigrants and 27.5 veteran residents.

Of the total, some ten percent were Americans and Australians; 23 percent were French—immigrants from Tunisia, Algiers and Morocco, and 20 percent were African citizens. 100 persons were Czechosolovaks; 200 Poles; 51 Hungarians; 82 Soviet citizens; 261 Rumanians, 150 Bulgarians, and 328 from both sectors of Germany.

It was also reported that while 22,500 immigrants arrived during 1952, 12,500 emigrated to other countries during the year. Altogether, some 39,000 persons have left the country since the inception of the State—5.5 percent of the total immigration.

The total population has increased by 125 percent since the inception of the State, and now stands at 1,450,000, including 179,000 non-Jews.

Aliyah Pnimit Seen Succeeding

JERUSALEM—For the first time in its history, Israel this year had a population increase by birth greater than the increase through immigration. According to Yehoshua Shye, director of immigration, 22,500 immigrants arrived during 1952.

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Dr. Moses Stone, 57, Chest Specialist, Dies

BOSTON, Mass. (JP)—Dr. Moses J. Stone, nationally known chest disease specialist, died here last week at 57. A Director of the Mass. Jewish Tuberculosis Sanatorium, Stone was author of several textbooks and professor of medicine at Boston University.

He was a brother of the late Elihu D. Stone, national Zionist leader, who died here last April.

ECONOMICS NOW PROBLEM

Israel Cultural Progress Seen Lagging 10-15 Years

Jewish Post Correspondent
By HARRY CUSHING

BOSTON, Mass. (JP)—It will take ten to fifteen years for Israel to produce the high level of cultural life that is expected of the Jewish State, according to Nahman Tamir, director of the Department of Culture and Education of Histadrut.

Speaking before the local Hebrew Teachers and Principals Association at its Hanukah meeting, Tamir emphasized that Israel's economic condition has handicapped the country's cultural progress.

Tamir pointed out that just because Israel today has translated countless foreign best-sellers into Hebrew, it doesn't mean that it is achieving according to the tradition of Jewry's cultural heritage. He said the tremendous material tasks facing the country as a result of the great influx of immigrants from culturally inferior lands has dwarfed the country's cultural progress.

Israel's one great asset today is its outstanding youth, Tamir asserted. Many of its young people are already displaying abilities of the traditional Jewish "ilui" (genius), and, he predicted, in the years to come they will be the workrs in "the great spiritual laboratory" that Israel will create.

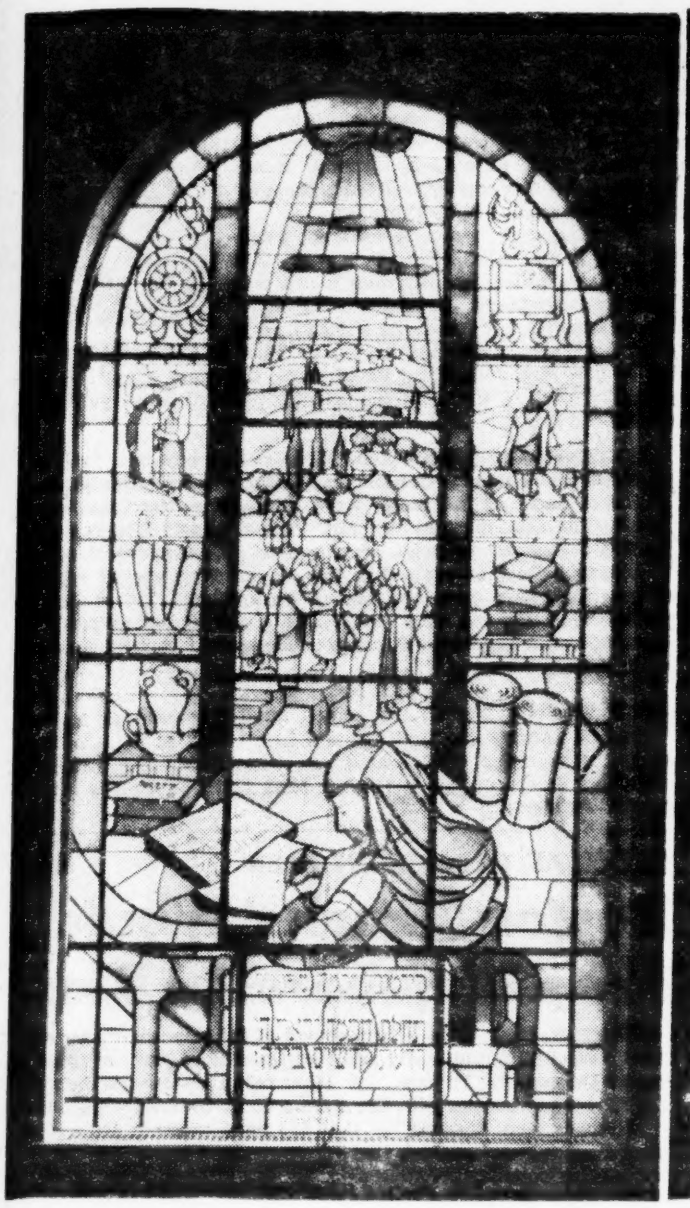
The Jerusalem house in which Eliezer Ben Yehuda, the "father of modern Hebrew," worked and died 30 years ago, is to become a museum and home of the Hebrew Language Academy.

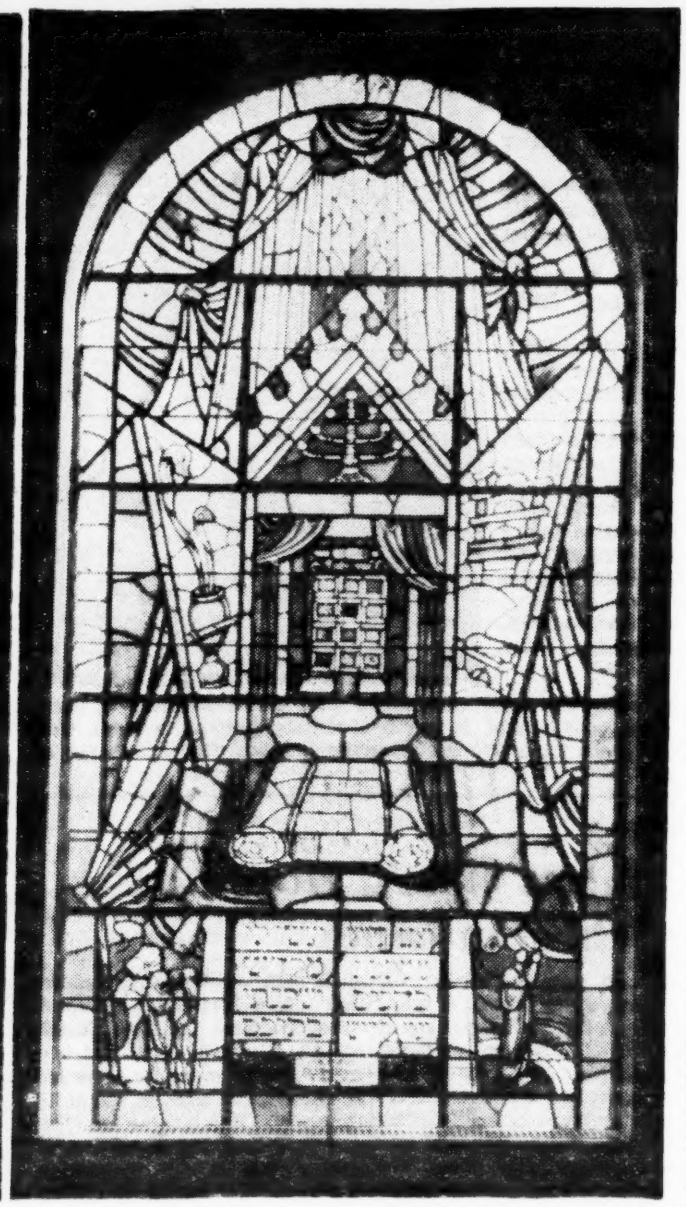
Some 300 Jewish families who had been living in Kenya, Africa, for many years, recently left for England because of the mounting unrest directed against Europeans in Africa.

PHILADELPHIA TEMPLE BECOMES VISITORS' MECCA

★ ★ ★ ★ ★ ★

Stained Glass Windows Depicting Jewish History Draw Tourists, Local Educational Groups





By HARRY HOFFMAN
Jewish Post Correspondent

PHILADELPHIA (JP)—Rapidly forging to the forefront as a "must" for visitors and conventioneers to this city are the stained glass windows installed recently in Har Zion Temple.

Simple in design, they depict dramatically and sweepingly the millenia-old Jewish history. Their rich heritage, according to Rabbi David A. Goldstein, Har Zion spiritual leader, is proving a magnet to young people of other faiths. Group after group is being brought to the synagogue by their teachers to see and learn from the windows the story of the Jewish people and their contribution to democratic Judaeo-Christian culture, Rabbi Goldstein said.

Designed by Dr. and Mrs. Stephen Kayser, curators of the Jewish Museum in New York, the windows tell the story of the Jewish people on the march through the centuries—from the liberation from slavery in Egypt to the present-day triumphant return to the modern Republic of Israel.

The stained glass panorama of Jewish history starts with the Torah. Wisdom streams down from on high and God's admonition: "You shall be unto me a holy people" is inscribed in Hebrew.

The Talmud window prominently displays the fundamental precept: "You shall love your neighbor as yourself," developed by Hillel and Rabbi Akiva, and in the window of Humanity the teaching of the Talmud leads to peace and brotherhood.

A quotation from a poem by Emma Lazarus—whose "Give me your huddled masses" adorns the Statue of Liberty—is featured in the American window. It reads:

"Freedom to love the law that Moses brought, to sing the songs of David, and to think the thoughts of Gabriel, to Spinoza taught; freedom to dig the common earth, to drink the universal air—for this they sought refuge over wave and sea."

Other windows include the martyrdoms of the 15th century, when the Jewish secret weapon was, said Rabbi Goldstein, the home—the cement that has held Jewry together throughout its entire history. The windows show also Dreyfus behind a French gendarme and the Nazi gas chambers.

The visitors also are treated to Theodore Herzl, the founder of modern political Zionism; the Liberty Bell, with its inscription from Leviticus: "Proclaim liberty throughout the land"; the Wailing Wall in Jerusalem; the Hebrew University, which has helped the ancient prophecy: "They shall make the desert bloom like a rose" come to flower; the laboratory of the Weizmann Institute and the window dedicated to the "ingathering of the dispersed."

The depiction of the human figure is a radical departure, though not used for the first time here, in the decoration of the modern synagogue. All these designs, however, were submitted to Talmudists at the Jewish Theological Seminary for approval, which was granted on the basis of discoveries by archaeologists, who in recent years excavated a 1,700-year-old synagogue, at Dura Europos, and found human figures in its murals.

URGES UN FLOWER GARDEN IN JERUSALEM 'NO-MAN'S LAND'

Dr. Nelson Glueck Is Certain Oil Will Be Discovered in Israel

CINCINNATI (JP)—Certainty that oil will be discovered in Israel was expressed here by Dr. Nelson Glueck, The American Israelite reported last week.

According to The Israelite, Dr. Glueck, who is president of Hebrew Union College-Jewish Institute of Religion, the U. S. Reform seminary, and a leading Holy Land archaeologist, disclosed that "on my recent visit, I found, on the Dead Sea, approximately one and one-half tons of natural asphalt, which is the heavier substance of oil."

Dr. Glueck, who has spent a total of 20 years in the Holy Land, during which he has made important archeological discoveries including King Solomon's copper mines at Etzion Gever, made the disclosure at a dinner Nov. 6 in honor of Sol Luckman, of this city, state chairman of the Israel Bond drive and a member of the national cabinet of the United Jewish Appeal.

Dr. Glueck, who has sometimes been held out as the "white hope" of the organized anti-Zionists, also declared at the dinner that "in spite of her difficulties, for the first time since I have known that region I returned with confidence that Israel will work out her destiny in economic independence."

He also made a unique suggestion for the promotion of amicable feelings between Arabs and Jews.

Urging that the "melancholy no-man's-land" now separating the Jewish and Arab sections of Jerusalem be transformed into a United Nations-sponsored flower garden, Dr. Glueck declared that "the effect of such a garden—replacing the unsightly buildings" in the area—"would surely contribute to better feelings" between the two groups.

The archeologist said General William Riley, chief of staff of the UN Palestine Truce Supervision Organization, approved the proposal which Dr. Glueck had made to him on his latest visit there early this fall. He added that he told General Riley that a fund of $250,000 probably could be raised among Americans for the purpose.

Israel Receives Locust Warning

TEL AVIV—Israel received a warning last week from the Locust Research Center in Kenya, Africa, of the possibility of a locust invasion of the Middle East in early spring. Last year's invasion, which ravaged most of the region, by-passed Israel. The country several times narrowly averted danger when swarms of locusts which had settled there were swept out by east winds.

" " Quotation Marks " "

"WE WELSH people are like the Jews in our love for the land of our fathers. We understand one another. We in Wales are so well instructed, in our early life, in the Bible, that we know your history better than that of our own people."—CLEMENT DAVIES, leader of the British Liberal Party, addressing the Jubilee Dinner in London of the Jerusalem General Jewish Hospital.

I FEEL THAT the time to say kaddish for American Judaism has not, and will not, arrive, despite the dangerous signs, as long as our leaders point out the facts to those who believe in and love the Judaic way of life. They will realize that Judaism is a way of living even more than a way of believing, and will seek to make it a daily way of life.—RABBI NATHAN BARACK, Sheboygan, Wis., commenting on the prediction of Rabbi Simon Noveck of N.Y. that 1-2,000,000 American Jews will disappear from the Jewish scene within the next 50 years.

Alois Kuebel, former Nazi SS. leader, was sentenced to death by a military court at Lyons, France, on charges of having murdered hostages, and other war crimes.

Russia has released 27 Austrian war criminals.

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HELP MEIER SHFEYAH CHILDREN'S VILLAGE

Camp Fire Girls of America Run Threads Of Good Will to Children in Israel

By JEANETTE RACHMUTH
Jewish Post Correspondent

NEW YORK (JP)—Operation: Embroidery Kits of the Camp Fire Girls of America has provided the Meier Shfeyah Children's Village in Israel with enough kits for the next five years.

The project was undertaken by the Camp Fire Girls as part of their annual "Santa Overseas" project on behalf of needy children overseas.

Operation: Embroidery Kits was a result of a request the young girls of Meier Shfeyah made to their "parents," Jr. Hadassah, which has been supporting the village since 1925.

Embroidery thread to complete graduation blouses the Israeli girls were making was not available. Could Jr. Hadassah come to their aid?

At about the same time, the Camp Fire Girls, which is a national organization composed of young girls ranging in age from 8-12, with units throughout the nation, contacted Jr. Hadassah.

Could "Santa Overseas," their annual project of aid to foreign youngsters, be of assistance in some way to Israel's children?

Operation: Embroidery Kits was immediately launched. Camp Fire Girls all over the nation joined "to help the children of Israel's Meier Shfeyah" get kits. Not only thread, but pairs of scissors and needles went into every kit.

A sample of the enthusiasm, as well as good will, generated by the "Operation" was reflected in a letter Jr. Hadassah received.

Postmarked Los Angeles, it was signed by ten non-Jewish Camp Fire Girls. It read, in part: "We hope the girls in Israel use this gift in good health. It is our Christmas present to them. We don't know what their holiday is called but we know it's the same time as our Christmas. Please wish them a happy holiday from us all."

REPORT FROM HOLLYWOOD

A YANK, 2nd AVE. NOTWITHSTANDING, CAN BE AT HOME IN THE NEGEV

By SHIMON WINCELBERG

A FEW weeks after seeing how the comic possibilities of planting an American Jew from the unsolid South in a kibbutz were explored on the Yiddish stage, I had the opportunity of seeing the same subject handled in Hebrew.

WINCELBERG

The name of the operetta was "HaYenki BaNegev," the occasion was the Hanukah neshef of the Herzliah teachers' institute, and the authors were Meyer Moskovitz and Marnin Feinstein, son of Herzliah's founder and guiding spirit, Moshe Feinstein.

What impressed me most about the whole production, was that here, unlike on 2nd Avenue, you had a Jewish group which was in perfect adjustment, culturally and socially, to both America and Israel. As a result, what might have been a strained medley of Texas and Negev, was shaped by its authors, directors, musicians and actors into one of the most consistently pleasant evenings I have ever sat through.

AUTHORS FEINSTEIN AND MOSKOVITZ have told their unpretentious little fable with a fine, instinctive musical-comedy sense, and, while most of the songs were things like "Lay that pistol down," "He flew through the air," "Clementine," "Deep in the Heart of Texas" set to lyrics, somehow the joke never wore off.

It was quite a rare pleasure also, to see such perfect rapport between the people on either side of the footlights, but in this, of course, the performers were lucky to have the kind of audience on whom not even goodnatured private allusions to veteran educator Daniel Persky were lost.

★ ★ ★

I SEE Shoshana Damari has scored another success as a song-plugger. Almost the first sound I heard back at L. A.'s International Airport last week was a somewhat gooey blues-piano arrangement of one of the first songs Miss D. made famous in this country—"Kalaniot."

NAMES IN THE NEWS

Here's One U.S. Halutz Who'll Have No Trouble Getting Settled in Israel

AN opossum found in an empty swimming pool on the grounds of the home of **William H. Sylk** of Philadelphia, vice-president of the Zionist Organization of America, will have a new home in Tel Aviv soon as part of an Israel-U. S. "trade" transaction. The animal doesn't know it, but he can thank Sylk's two sons, **Richard,** 4, and **Thomas,** 12—with an assist from **Frederick Ulmer, Jr.,** curator of mammals at the Phil. Zoo—for making possible his aliyah. The boys were cleaning leaves from the swimming pool, when they came upon and captured the 'possum. **Mrs. Sylk** phoned the Zoo and asked if it was interested. Ulmer replied eagerly that the Zoo was "very much interested," inasmuch as he had received a request from a **Dr. H. Mendelsohn,** a private collector in Tel Aviv, requesting three opossums, which are not found in Israel, and the Zoo only had two available for giving away. In exchange, Dr. Mendelsohn will send three hyraxes, a rare rabbit-like cerature native to Israel and Africa, of which the Zoo had none since its last one died recently.

★ ★ ★

Bar Mitzvah

A hitherto unknown function of Jewish chaplains in Korea was revealed this week by **Rabbi Aryeh Lev,** director of the division of religious activities of the Jewish Welfare Board, when he disclosed that Jewish servicemen who were not formally inducted into bar mi' vah in their youth are getting training for the ceremony in Korea. A guest speaker on the Jewish portion of "The Week in Religion" on Channel 5 in New York, Rabbi Lev also reported that kosher salami is a favorite with both Jewish and non-Jewish soldiers in Korea. "There's something about the flavor that's a real morale-builder," he remarked. Chaplains, forced to cover an area of roughly 130 miles wide by 40 miles deep, are taking a pounding in their jeeps but absorb it with wry humor, Rabbi Lev said, citing signs he had seen on the jeeps of a Catholic and a Jewish chaplain: "Bringing Up Father" and "The Rough-Riding Rabbi."

★ ★ ★

Names and Notes

THE Port Arthur, Tex., City Commission has adopted a resolution of tribute to the late **Jacob Jacobs,** local businessman and civic leader . . . **Benjamin Winitt** has been named director of the Business and Professional Associates of the American Jewish Congress . . . The Jewish Labor Council honored **Mr. and Mrs. Pincus Karl,** Los Angeles, Cal., industrialist and philanthropist, for a $199,000 grant from the Pincus and Rose Karl Fund for the advancement of Jewish culture . . . Jewish institutions in Chicago, Ill., received about $90,000 in cash and stocks, when **Leopold Block,** a founder of Inland Steel Co., who died last month, left 1,000 shares of the company's stock each to the Jewish Federation of Chicago and Michael Reese Hospital, and **Rep. Adolph Sabath,** who died at 88 just two days after he was elected to his 24 consecutive term in the U. S. House of Representatives last month, left $8,000 to be shared among the Jewish Federation, the Orthodox Jewish Home for the Aged, and a Catholic institution.

★ ★ ★

With the Rabbis

RABBI and Mrs. **Moses Schwartz,** Portsmouth, England, and Indianapolis, Ind., announce the engagement of their daughter, **Yolanda,** to **Reginald Cliffe,** Calcutta, India, London and Indianapolis . . . **Rabbi Max L. Forman,** Temple B'nai Aaron, Philadelphia, was honored at a literary evening in the synagogue on the publication of his second book, "Ideas that Work," in which he details new techniques and tools of programming, emphasizing the promotional, dramatic presentation of the ideals and values of Judaism and Jewish community life . . . A son, **Stuart Moshe,** was born to **Rabbi and Mrs. Nathan Wise,** Attleboro, Mass . . . **Efrom Zev Meschcloff,** son of **Rabbi and Mrs. Moses Mescheloff,** Miami Beach, Fla., became bar mitzvah last week . . . **Rabbi Ephraim Bennett,** Portland, Maine, has been named to succeed **Rabbi C. E. H. Kauvar,** who recently retired after 50 years of service in the pulpit of Beth Midrash Hagadol, Denver, Col. . . . A daughter, **Judith Ahuva,** was born to **Rabbi and Mrs. Oscar Groner,** Evanston, Ill.

NATIONAL OPPOSITION SEEN

Boston 'Greeks' Would Drop Membership Bias

BOSTON, Mass. (JP)—The removal of all membership barriers is the plan of all 27 nationally affiliated fraternities and sororities at Boston University. The decision climaxed a conference between "Greek" society leaders with Dr. Harold Case, University president.

There is some speculation that the road will not be entirely smooth, since it is expected that in some instances national leaders of some of the fraternities may crack down if local chapters liberalize membership policies beyond the limits of the national charters.

Early in the joint-session of the Inter-Fraternity Conference and Pan-Hellenic Council, Dr. Case told the 75 student leaders that the university would exert no "coercion" toward a more democratic spirit in the Greek-letter organizations.

A warning came from Helen H. Moreland, new associate in personnel, that "the dead hand of the past" might thwart plans to remove bias through the activities of conservative alumni groups. She said that the question might arise as to who owns the sorority and fraternity houses.

During the discussion, Rabbi Samuel Perlman, director of the B'nai B'rith Hillel Foundation at Boston University, cited a recent national survey which revealed that more anti-Semitic prejudice exists among college fraternity groups than exists among students not affiliated with Greek-letter societies.

Named Ass't. Press Secretary

LYNN, Mass.—Emanuel Goldberg, Jewish Post correspondent, has been named assistant press secretary to Governor-elect Christian Herter of Mass. A disabled veteran of World War II who worked towards a doctorate in government at Harvard U., Goldberg has been a Washington correspondent for Newsweek magazine, and has done political and editorial writing and radio commentary in Mass. During World War II, Goldberg, an Army Captain, was an anti-aircraft officer and later acting chief press censor for the China theater. He was also business manager and last officer-in-charge of the China edition of Stars and Stripes.

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WOMEN'S VIEWPOINT

LET'S FACE IT: IN THE U.S. WE'RE LIVING IN A CHRISTIAN CULTURE

By HELEN COHEN

DISCUSSING the problem of the separation of church and state, a social worker who should be in a position to know confided to me that those who hoped to see the elimination of the observance of Christmas in the public schools were doomed to disappointment; the Christians would never stand for it.

HELEN COHEN

Which strengthens my conviction on two subjects:

First, public schools are actually Protestant Christian schools, or we should say it is a school system in which the Protestant culture, transferred from Europe to the New Land, has been perpetuated.

In making this statement we are not accusing the Protestants of deliberately fostering their religion in an institution which is supposed to be free of religious influence. We are saying simply that the immigrants who left the Old Country to seek their fortune or freedom, knew no other civilization, and their idea of a public school free of religion was encompassed within Christianity.

The American school system was enjoined not to impose any particular brand of Christianity on its pupils. Certainly they were little aware, or cared less, in their idea of freedom, to take into consideration the needs of Moslems or Hindus or other religious cultures.

AND THAT BRINGS ME TO POINT TWO. If you notice, the word culture is stressed in my first observation. My second belief, and one which I feel holds true as much today as when the founding fathers worked out the public school system, is that Christians in general believe that the members of the Jewish faith are simply another sect of Christianity.

This belief stems partly from the fact that it was from the same European continent that the Jewish settlers emigrated, and partly because Christianity and Judaism shared the same background, wth the Old Testament their common possession.

THE CHRISTIANS haven't realized, as neither perhaps have some Jews, that within the Christian culture which existed through the centuries on European soil, was a fairly independent Jewish culture, with its own customs and traditions and practices.

The Christians have been well meaning and earnest in desiring freedom of religion in the public schools. But there are a few questions which ought to be answered:

WHEN **THE JEWS** fled to America for freedom to worship as Jews and for haven from oppression, was it for the ultimate result of relinquishing Judaism to become part of the Christian civilization? For each new wave of Jewish immigrants to gradually become submerged in the surrounding Christian sea? And we can attribute no small part of this absorption to the influence of the public school system.

★ ★ ★

A REBBETZIN has tried her hand at working out a game to combine Jewish knowledge with fun. Mrs. Gunther Plaut of 1359 Fairmount Ave., St. Paul, Minn., is putting out "Holiplay," along the lines of Bingo, which has, in place of numbers, pictures with captions (i. e., a picture of blintzes called Dairy Dishes, or of a Menorah). It teaches the stories and symbols of six holidays.

★ ★ ★

TALK about biting the hand that feeds you.

Take John Mason Brown, whose profile appeared in a recent issue of New Yorker magazine.

The most popular lecturer in America today, adored and remunerated handsomely from one end of the land to the other by club women bent on improving their culture, Mr. Brown is quoted as having publicly defined a matron as an "unhappy woman," and as having been very positive about the fact that women are less intellectual than men.

That ought to send the matrons back into the kitchen where they belong.

Oh, well. We can make definitions, too.

A man is just an overgrown boy—and you know who mothers little boys.

Conservative Youth Meet in Washington

WASHINGTON — Round table discussions on "Standards for Morality and Ethics," "Standards for Ritual Observance" and "Standards for Democratic Living" will be among the highlights of the second national convention here Dec. 28-31 of United Synagogue Youth, the teenage organization of the American Conservative movement.

"Standards for Jewish Youth" will be the subject of the convention keynote address by Dr. Max Arzt, vice-chancellor of the Jewish Theological Seminary. Rabbi Morris Margolies, who has just returned from a tour of duty as U. S. Army Chaplain in Korea, will address the closing session.

The group, in existence for a year, is comprised of 125 chapters throughout the U. S. and Canada, with a total membership of 15,000.

YOUR NAME

● *Conducted By*

N. PEARLROTH

Want to know what your name means? Address your question to Mr Pearlroth, National Jewish Post.

Doncher

● Dear Mr. Pearlroth:

Please tell me the meaning of the name Doncher, which is our real name, though we use the name Harris. My husband's family came from Gora, near Warsaw, Poland.

MRS. MAURICE HARRIS
Chicago

DONCHER is one of the great names in Israel. It is Arabic in origin, derived from a Portuguese Jewish scholar named Don Yahaya, who who lived in the 11th century. He was the founder of a distinguished family including many rabbis, scholars, royal physicians and leaders of Portuguese, Spanish and Italian Jewish communities. The "Don" in the name is the Spanish title of a gentleman. The second half of the name is a Russian adaptation of the name Yahya. Don Samuel Ibn Yahya was the mintmaster of the king of Denmark in the 17th century and from him is descended the Russian branch of the family Doncher or Donchin.

PEARLROTH

★ ★ ★

Greenhut

● Dear Mr. Pearlroth:

I would like very much to know the meaning and origin of my family name, Greenhut. My father and his father were born in the district of Smichov, in Prague, Czechoslovakia.

VALDA GREENHUT
Brooklyn, N. Y.

GRUENHUT is a house name. The house decorated with a sign of a "Green Hat" stood in the ghetto of Frankfurt-on-the Main, Germany, for many years.

Trial Postponed in Suits On Mixed Seating Dispute

LOUISVILLE (JP)—Apparently in an attempt to kill two suits alleging personal injury brought by Harry Simon against Keneseth Israel Synagogue, the congregation's attorneys have succeeded in getting postponement of the suits until next spring, date indefinite.

The trial was to have begun a few weeks ago.

Simons suit against the Orthodox synagogue grew out of a mixed-seating controversy. Recently the membership voted 77-46 to have mixed seating. (JP, Oct. 17, 1952)

Simon, an advocate of segregation in the synagogue, is the plaintiff in a suit filed March 13, 1951, charging conspiracy. He alleged that the synagogue board expelled him as a member of Keneseth Israel almost eight months after he had dropped attending services there.

Simon's two other suits, charging slander and assault and battery, were those postponed until next spring. They were the only ones scheduled this month. The suit charging conspiracy has not been put on the court docket.

PICTORIAL TOUR OF KIBBUTZ YIZRA'EL

Holiday Magazine Features Report on Kibbutz

NEW YORK (ISI)—Israel's efforts to create a new type of community organization, the kibbutz, will be featured in the January issue of Holiday Magazine. Featured in the January report, the first of three global reports on the world's youth, their lives and problems, is Cari Abramson, a young married member of Kibbutz Yisra'el, a collective settlement a few miles from the Jordan border.

In the pictorial report on different phases of kibbutz life, Holiday describes the day-to-day life of Cari, who, when asked by the reporter why she selected the difficult life of the kibbutz, replied: "I chose this life in a young kibbutz where we started from scratch, where we are trying to create something out of nothing."

In periods past, when education was not as universal as it is today, houses were not distinguished by numbers, as few people were able to read. Instead of numbers houses were marked with wooden signs depicting a figure, an object, an animal or a plant. Since mail was always addressed to the house sign, the inhabitants slowly assumed the house name. In time the house name became a family name. The Frankfurt ghetto alone has furnished hundreds of Jewish family names, some of which acquired great fame and popularity.

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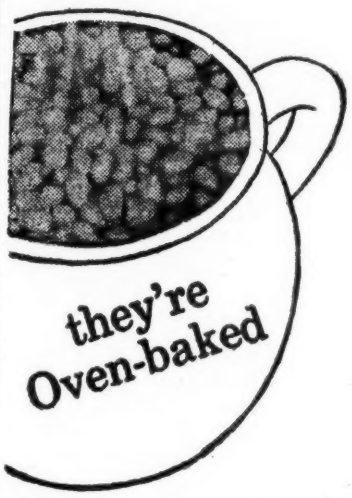

Heinz Kosher Baked Beans now come packed two different ways... in tomato sauce and in molasses sauce. Both kinds are baked...oven-baked ...till each morsel is tender, mellow, nut sweet! "Mm... a meichel!"

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THE EDITOR'S CHAIR

WHEN Rabbi Sam Silver took over the editorship of "American Judaism," I expressed my reservations. I knew Sam had the stuff, but I was concerned with the prohibitions and inhibitions in getting out a "house" organ for any organization. Most of them are putty-like publications, which avoid issues, offend and interest almost no one.

The first few issues under Sam's editorship were good, but I knew Sam could do better. Then came the November issue. It's about as good an issue of any national Jewish publication that I've ever seen. Sam has a nose for news, and evidently has convinced the Reform Union of American Hebrew Congregations that if you keep the magazine topical and even controversial, people will read it.

Incidentally, Sam's column, "The Digest of the Yiddish Press, will soon be appearing again in The Post again.

★ ★ ★

THAT large photograph in last week's Post of the lighting of the Hanukah lamp taken by Ralph Winn, photographer of The Peoria (Ill.) Star, was not credited to Temple Anshe Emeth, which it should have been. Rabbi Joseph Ginsburg showed me the photograph when I was in Peoria almost a year ago, and I saved it for our Hanukah edition.

★ ★ ★

RABBI Saul B. Appelbaum, Rockford, Ill., is an old friend of mine. I haven't had a chance to read the several hundred bulletins which arrive in the office each week, but for some reason I opened his last week and found the following, which I think you might understand without any additional explanation. Saul credits the item to "another Temple Bulletin," but if the author will write in to me, I'll correctly ascribe it to him, although it is not at all impossible that we have already printed it in The Post before.

"THERE WAS ONCE a Scottie who got lost in a neighborhood of Irish Terriers. Everytime the Scottie walked down the street, some of the Terriers barked at him.

"He was quite puzzled and hurt, but instead of wondering what ailed the Terriers, he wondered what was the matter with him. Perhaps the Terriers barked at him because he was different. He, therefore, tried very hard to be like the Terriers. He wagged his tail as they did; he pricked up his ears just as they did. He barked in as perfect an imitation as he could achieve.

"Still they barked when he went by. The Scottie then called in experts to develop learned dissertations which would prove how great were the contributions of the Scotties to canine civilization. Soon there were mountains of statistics to point up the courage of the Scotties in the lives that they had saved by rescues from burning buildings and from drowning.

"Unfortunately, the only ones who read the books and the statistics were the Scotties. Whatever the Scottie did to imitate or to impress or to justify left the Terriers unmoved.

"They still barked.

"The Scottie then came to the decision that since he was a Scottie, he had better act like one and live like one and be the best possible Scottie that he could be. And if the Terriers still barked, why, let them bark."

★ ★ ★

I HAVE several letters on hand in connection with Jewish education, and this week, I am printing the one from J. Solis-Cohen, Jr., who is past president of the Jewish Publication Society of America. I also have a letter from Jacob Fried, executive director of the Jewish Braille Institute of America. These letters are too long to be printed all at one time, so I'm printing them piecemeal. My own reply will follow:

Here is Mr. (Not Dr., as our original editorial described him) Solis-Cohen, Jr's. letter:

A FRIEND OF MINE has sent me the editorial from the current issue of your paper in which you have taken issue with some of the statements that I made as a member of the panel in Dropsie College that discussed Dr. Honor's recent paper on "New Challenges to Jewish Education."

I stated at that time that my conception of a Jewish religious school is one that gives instruction in religion, Hebrew, and Bible history, and that instruction in these subjects should not be curtailed to familiarize the children with Jewish folk-lore, folk dances, nationalistic songs, conversational Hebrew, Israeli customs and life in in the agricultural colonies. The School should not confunse the fundamentals of Jewish religious education with modern collateral matters.

The purpose of the school, in my judgment, is to give American children a Jewish education. They should be taught enough Hebrew to follow the service in the synagogue, and an adequate amount of Bible history, the customs and traditions of the Sabbath, festivals and the Holy Days. Synagogue attendance should be encouraged. Conversational Hebrew, spinning of Hanukah tops, the singing of Hatikvah, Israeli dances, constant reference to contemporary life in the Holy Land should not be emphasized at the expense of Bible history, the history of the Jews in America, Hebrew and religion. We should never lose sight of the fact that we are giving our children a religious education in America and in the twentieth century.

I THINK the situation elsewhere is the same as in Philadelphia, that children from families brought up in Conservative Judaism, who cannot arrange for their children to attend a three-day session, should not be deprived of a Jewish education.

In our community the only places where one day sessions are available are in the Hebrew Sunday school classes or those of the Reform temples where the Sunday schools are so crowded they are having both morning and afternoon sessions. I know of many instances where parents affiliated with Conservative congregations have reluctantly joined Reform congregations in order for their children to attend Sunday school once a week.

As I stated at the symposium, I cannot understand why American Jewish children should be segregated in Jewish parochial schools as against attending sessions in our American public schools, or why community funds should be used in any way to support a Jewish parochial school. If some parents sincerely feel that they want their children to attend a Jewish parochial school instead of public schools, they should support and maintain such a school and not ask that community funds be used for its maintenance.

THE WRITER has been seriously interested in Jewish education for over forty years, and as a young man he was a volunteer teacher for the Hebrew Sunday School Society which maintained one-day sessions, and the graduates of this school are today among the leaders of the Philadelphia Jewish community. As a trustee of the Gratz Fund, which established and maintained Gratz College for all these years, as a former director of the Jewish Theological Seminary for eighteen years, as former president of the Jewish Publication Society of America, as a father and grandparent with five grandchildren, who at an early age have developed a love for the Sabbath services in the home and the ceremonial services in the Mikveh Israel synagogue, of which I was president and member of the board of managers for many years, I am vitally interested in, and disturbed by the present trend of Jewish education in this country.

My grandchildren's great, great grandparents lived in your state of Indiana and are buried in the cemetery in Vincennes, and I am sure that the problems of Jewish education in the state of Indiana are no different than those in the Commonwealth of Pennsylvania.

J. SOLIS-COHEN

Philadelphia, Penna.

The National Jewish Post

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Friday, December 26, 1952
8 Tevet, 5713

Calendar

Asara b'Tevet	Dec. 28
Tu bi-Sh'vat	Jan. 31
Purim	March 1
Shushan Purim	March 2
Pessah	March 31—April 7

The Coalition In Israel

THE almost universal acclaim with which the news of the formation of a coalition between the dominant political party in Israel, Mapai, which is socialist, and the General Zionists, which is capitalist, has been received, indicates the fundamental desirability of substantial, even radical changes in the government of Israel.

The reforms outlined in the agreement between the two parties are so benificent, and so long overdue, that hardly anyone could or has taken exception to them.

Such important developments as reorganization of the school system, reforms in civil service, extension of free enterprise, stabilization of the system of government and so on were so obvious that no particular credit would be due to either of the contracting parties for agreeing to institute them.

But whereas, in the economic realm particularly, the changes were always part of the program of the General Zionists, their acceptance by the Mapai is nothing less than revolutionary.

This shift toward free enterprise, and acceptance of the need for greater participation of private capital in the economy of Israel, may not have been entirely altruistic on the part of the Mapai, but even so political parties, especially those in power, often choose to go down to ultimate defeat as against accepting in a statesmanlike manner the inevitability of major change in their concepts of government.

The true test of the coalition, of course, is yet to come. In the implementation of the principles of the agreement will be seen the sincerity of the contracting parties and their statesmanship.

With such a fine spirit displayed in reaching the agreement, however, it can be expected that the same give and take, which is the epitomy of the democratic form of government anyway, will serve to help the coalition over the unavoidable periods of stress before it.

Survey L'ke This Should Be Made by Jewish Bodies

THE figures published by The Catholic Digest on a survey made by a reliable polling firm, which show that only 44 percent of the Jews in the United States attend services at least once a year, only confirm information pretty generally known in the Jewish community.

The same poll (JP, Dec. 19, 1952) showed that only 12 percent of the Jews of the U. S. attend services regularly every week. This figure seems high, but probably is accurate too.

Unfortunately, figures are not available for five and ten years and more ago, so that some sort of a comparison might be made, and a trend to or away from synagogue attendance shown.

By the same token, however, it is indicated that synagogue authorities should begin making polls of their own, so that accurate information might be available for future comparisons.

It would seem that the 44 percent is an increase over recent years and that the trend is towards greater attendance. In a few years, this figure should be well over fifty percent, and continue to increase at an accelerated pace.

However, this is based not on actual statistics, and without such confirmation in fact, is nothing but a projection drawn from bits of information and indications of increased attendance from here and there.

Later portions of The Catholic Digest survey yet to be published will show attitudes on divorce, education, politics, church support, mixed marriages, and other important areas of interest to religious and other community leadership.

This information, which is qualitative rather than quantitative, as in the case of the figures for attendance, would be extremely valuable to Jewish religious organizations.

It has become stereotyped to use the phrase: "with all the money being spent by Jewish organizations," but there is validity in making the comparison between the need for information gathered by a survey such as that made by The Catholic Digest, and that spent on some of the projects by our national organizations, which pretty well have been shown to be wasted.

'Freedom,' 'Security'— and 'Happiness'

AFTER reading the interview in The Post (JP, Dec. 12, 1952) with Israeli Police Minister Behor Shalom Sitreet, we are inclined to the proposition that Israelis in jail are better off than those out of them.

This strikes us all the more emphatically when we read about the complaints and grumblings of those Israelis who either did not attempt to do anything illegal about their complaints or who were successful at it.

Housing conditions in prison are so far superior to those out of it, that it warrants no more than this one observation—in jail you didn't sleep in a tent nor were you forced to pay exorbitant "key" money to rent an apartment.

Furthermore, a prisoner is released for the brit milah (circumcision) of his son, or to comfort a dying parent, or because the High Holy Days are approaching.

As for kashrut, asserted Mr. Sitreet, "all prison kitchens observe the dietary laws, have rabbis in attendance, synagogues and no work is done on the Sabbath. All holidays are observed, and there is an annual seder for prisoners."

We hope the board of the Long Island Jewish Hospital will forgive us for observing that as much cannot be said about their institution.

In other words, if you want to be happy in Israel, the place to stay is in an Israeli prison.

Semantics and Maturity

IT seems that everyone now is calling for a revolt against the "imperialism" of American Jewry.

A headline in The Post for Dec. 12 reads: "British Jewish Leader Calls for Revolt Against Imperialism of American Jewry."

And it is this same imperialism, called authoritarianism by the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, that is found objectionable by these two U. S. Jewish agencies.

Imperialism and authoritarianism are words which have a frightening connotation.

It's a matter of semantics.

The American Jewish community is beginning to assume the responsibilities its size and importance in the Jewish world indicate. This calls for making decisions and acting on them. Fearful people who are conditioned to shy away from taking action make facile use of semantics to support their uneasiness and lack of courage.

But the road to maturity lies in the other direction—even in the face of charges of "imperialism" and "authoritarianism."

The company supplying Jerusalem with water has threatened to cut off the water supply unless the city starts liquidating its IL.1,000,000 water bill.

Polish Jews Urged To 'Hold Fast' to Faith

DENVER (JP) — Michael J. Freed, regional Anti-Defamation League director, spoke directly to the Jewish community of Poland last week, urging its members to resist their Communist overlords.

Speaking in Yiddish over Radio Free Europe, Freed keyed his appeal to the Hanukah celebration.

"The Hanukah lights, a symbol of freedom and victory over former totalitarianism, are burning brightly in America and the free world," he said in the broadcast.

Urging Polish Jews to hold fast to the faith of their forefathers, Freed declared: "We have not forgotten you here in America and in Israel."

An original 12th century manuscript written in his own hand by Maimonides was discovered recently in the library of the Jewish Theological Seminary of America.

FREEDOM OF THE PRESS

BAD JOURNALISM SEEN IN POST STORIES ON COUNCIL FOR JUDAISM

●Editor, Jewish Post:

I was delighted to see your ad in The N. Y. Times as the leading national Anglo-Jewish publication, and I think it has come through tireless effort on your part which has resulted in sufficient advertising to permit you to do the work you are doing.

However, it has been said it is more difficult to stay on top than to get there, and I do believe that you are anxious to perpetuate the fine traditions of the Fourth Estate. With that in mind it is difficult for me to reconcile your repeated blasts at the Council, and frequently your setting up straw men to knock down. I have never felt that it was quite within the tradition of fine journalism to editoralize news columns, something you always do with reference to the American Council for Judaism.

It is further difficult for me to understand how in your issue of Friday, Nov. 28, in which you report: "A. J. Committee to shun Council friendship bid," you give this article a N. Y. dateline without a date, you quote Mr. Lessing J. Rosenwald and what he said with reference to the action of the American Jewish Committee in withdrawing from the NCRAC, and then you proceed in what I think is wholly transcending the basic concepts of good reporting and journalism by quoting a "spokesman" for the American Jewish Committee without mentioning his name. It is a fairly veiled article in that it leaves one in a quandary as to whether this so-called "spokesman" was speaking officially for the American Jewish Committee or whether it was a curbstone opinion of his, but regardless of whether it was his own opinion or an official statement on the part of the Committee, certainly his name should be mentioned if you take time to mention Mr. Rosenwald's name.

Neither Mr. Rosenwald nor the Council need any defense; in fact, any fair-minded person will tell you that the Council has been a most salutary influence, and its efforts to clarify Judaism and Zionism, Jew and Zionist, have been a most important contribution, not least of all, to the journalistic profession.

I would fight for your right to feel as you do or to embrace any ideological or philosophical idea you choose to, but I think in fairness to your reader and to the traditions of the Fourth Estate your reporting ought to be fair, your news columns should not be editorialized, and your reporting ought to be fair. All this is said and sent to you in the friendliest and kindliest auspices because I believe, knowing you as I do, that basically you mean well. I trust, therefore, you will not take exception to what I have said.

I. EDWARD TONKON
Dallas, Tex.

●

BEN GALLOB REPLIES; CITES SOME OLD NEWSPAPER PRACTICES IN DEFENSE

●Editor, Jewish Post:

I am grateful for the opportunity to have my reply appear simultaneously with the criticism by Mr. Tonkon of my story on the reaction of the American Jewish Committee to the praise from Mr. Lessing Rosenwald, president of the American Council for Judaism, on the Committee's withdrawal from the National National Community Relations Advisory Council.

Mr. Tonkon's analysis of Post handling of Council material seems to suffer, and not for the first time, from a certain quota of vagueness and a considerable quota of misinformation about well established journalistic techniques.

Mr. Tonkon's charge that the editor is guilty of editorializing in news columns, "something you always do with reference to the American Council for Judaism," falls into the first category. During the past year, the Council national headquarters in N. Y. has been one of my regular beats. All Council stories in The Post during that time, with the exception of the material on the last annual conference in Washington, D. C., have been written by me. If, Mr. Tonkon is accusing me (rather than the editor) of editorializing in my news stories on the Council, perhaps the most effective rebuttal I can make is that the officials in the national office, with whom I meet regularly to obtain material, have praised my coverage as fair and unbiased.

As a Zionist, my reaction to praise from the Council is, as Mr. Tonkon no doubt will understand, one of ambivalence. As a reporter, I submit that judgement for Mr. Tonkon's consideration.

Mr. Tonkon's short sketch of journalistic practices involving the Committee spokesman who provided me with the Committee's reaction to Mr. Rosenwald's statement seems to fall into the second category. I do not, for example, understand what Mr. Tonkon means by complaining that the article was given a N. Y. dateline without a date. No stories in The National Jewish Post, or Time magazine or any other major newsweekly I know about carry dates.

The complaint that the Committee spokeman should have been identified because Mr. Rosenwald was identified has, as far as I can judge, no basis in logic of newspaper practices.

When Mr. Tonkon contends that quoting a spokesman without mentioning his name is a case of "wholly transcending the basic concepts of good reporting and journalism," I can only reply in all respect that Mr. Tonkon has reared back and created a wholly new concept in America journalism. The practice is so deeply established in American journalism that one is compelled to wonder how Mr. Tonkon could think otherwise.

I have, as a matter of fact, frequently used this technique in reporting on developments in the Council and I have observed no similar complaint from Mr. Tonkon in such cases. Indeed, my recent story concerning the background of how Time magazine came to do its Nov. 3 story on the Council quoted a spokesman for Time, at the express request of my source in that fairly up-to-date example of modern journalism. It is difficult to repress the suspicion that Mr. Tonkon's freshly-minted rule is an after-thought, created out of a desire to keep stories critical of the Council out of print.

I regret, indeed, that Mr. Tonkon was left in a quandary by my story as to whether the spokesman was speaking officially for the Committee or whether it was a "curbstone" opinion. No such doubts seemed to trouble the officers of the Council's national headquarters. I am sorry I cannot reveal the circumstances under which I know this to be true, but I may say that I obtained the information indirectly in talking to a spokesman for the Council.

BEN GALLOB
Flushing, N. Y.

Who's Telling Whom To Observe Mitzvot?

● Editor, Jewish Post:

This summer I had the pleasure of attending the Institute at Wildacres, North Carolina, composed of Rabbi Bokser, Ben Epstein and Ludwig Lewisohn . . . At no time during these three days did Lewisohn comment on or criticize Epstein, ADL or Rabbi Bokser. He appeared to enjoy them.

Lewisohn, both in formal presentation and in evening round table discussion, expounded at great length on the necessity of returning one again to kashrut and mitzvot, the commanded deeds. For one who has been in intense flight from Judaism, Lewisohn's verbal Orthodoxy was indeed spectacular. On Friday night, after a solemn Orthodox service which he attended bedecked with yarmulke, Lewisohn harangued a large group of us far into the night with the necessity of Halakhah, the Law and the self discipline it demanded. About midnight, he said suddenly, semitruculently, "I suppose some of you will now drop dead," and proceeded to light a cigarette as a hedonish smirk spread over his face.

Because of this incident, I find it peculiarly obnoxious to have this individual berate another for his failure to observe mitzvot. It is also peculiarly tragic, because Lewisohn negates his own abilities by his malignant capacity of making enemies. His "The American Jew" published by Farrar Straus should be required reading of every adult Jew in America. He writes with a gifted and a vital pen. But his tongue has a malicious and ungracious tonality.

ALFRED WEINSTEIN, M.D.
Atlanta, Ga.

POST ACCUSED OF BETRAYING 'LITERARY TRUST' OF JOURNALISM

● Editor, Jewish Post:

Through your publication, on Nov. 21, of Meyer Levin's review of "Out of the Dust," a novel by Helen Waren, you have sponsored a professionally unjust and personally libelous attack.

In sending The Post a review copy of our book, we requested that the editorial staff read it, and, if it merited attention, assign it to a reviewer competent to write an essay. This has always been our policy. We expect and receive absolute fairness of selection and freedom of opinion by reviewers. I should like to tell you that "Out of the Dust" has been respectfully discussed throughout the country, and has received a conclusive variety of enthusiastic reports from individual readers, as well as professional endorsements from persons prominent in groups interested in Israel.

The literary excellence of any book, even one defined as important by its selection for review, is a relative matter, depending moreover upon personal taste. But the outrageous excesses of Meyer Levin have nothing whatever to do with literary merit.

He must be permitted his introductory insult of the book, if that is his style. But he is not to be permitted his subsequent slanders. He defames Miss Helen Waren by accusing her of misrepresenting her professional background, and by accusing her of plagiarism. He goes further, in his final remarks, by a vicious and cynical joke at the expense of the suffering people of Israel.

By disseminating this matter, sir, you have allowed your paper to betray literary trust of your profession, the legal rights of our author, and the standard of humanitarian decency which is history's legacy to the modern world. It is the expectation of this firm that you will promptly open your columns to rectify this, by printing an apology, by reproducing this letter and any such letter you may receive, and by taking prompt steps to prevent a repetition by Meyer Levin or any contributor to The Post, of such a shameful breach of conduct toward any person, any book, any cause.

SAMUEL H. POST
New York

●

WRITER 'AMAZED' BY MEYER LEVIN'S REVIEW OF HELEN WAREN'S BOOK

● Editor, Jewish Post:

I was thumbing through the Nov. 12 issue of The Post when I turned to page 10 and was stopped by the book review by Meyer Levin.

I am an admirer and constant reader of Meyer Levin's very sensitive and very fine writing. However, I must confess that my esteem for him does not carry over to his ability as a detached and unemotionally colored critic. In fact, I was amazed and shocked at his almost brutal and personal attack against Miss Waren, whose new book, "Out of the Dust," he was reviewing.

It so happens that I know Miss Waren and that coincidentally I had finished reading her book.

(Continued on next page)

Service Guide

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Freedom of the Press

(Continued from preceding page)

I think it is absolutely unfair to treat Miss Waren as a second rate trouper, because she is far from that. She is a very able, hard-working and accomplished actress, and has done some very effective and competent one-woman shows and radio and television programs. It is certainly no crime for her as an actress and as a sensitive Jew to write about Jewish problems as she has seen them and as she interprets them.

She has done an honest writer's job, and has, as a matter of fact, brought to life, with much feeling and skill, a story of a segment of Jewish history and Jewish sacrifice which has not been over-written.

I had a feeling that Mr. Levin was lying in wait for a victim—any victim, and that along came Miss Waren very conveniently. His review was bitterly and distortedly biased with a naked hatred for Miss Waren as a person and as a writer.

Permit me again to emphasize that I have great respect for Mr. Levin and it is, therefore, a very distasteful task for me to sit down and write this letter.

Miss Waren, I think, should be given a great deal of credit for devoting her time, her energy and her literary talents to writing good books about Israel and giving all of us a chance to read them.

JULIUS SCHATZ
Bellerose, N. Y.

●

Meyer Levin Replies:

I fail to recall having characterized Miss Waren as a second-rate trouper, and an interpretation in these words can only spring from hyper-defensiveness. I made a wry remark about the "star" billing on the jacket blurb since the term "star" does have some definition in the professional theater. I can hardly see how this reveals a naked hatred in me for a person I scarcely know.

As to my opinion of Miss Warren's novel, it is based on the novel, and Mr. Schatz is fully at liberty to disagree.

Tells About Hanukah Songs in Louisville

● Editor, Jewish Post:

A news item in The Post of Dec. 19, 1952, indicated that I have provided Hanukah songs for a broadcast from a community Christmas tree erected by the city of Louisville, Ky., in front of the downtown public library.

When the request for Hanukah information was made of my office by the Louisville Board of Education, I had no idea that the material would be used for a broadcast from a Christmas tree.

ISRAEL T. NAAMANI
Executive Director, Louisville
Bureau of Jewish Education

Yeshivot Need Support, Not Teachers' Strikes

● Editor, Jewish Post:

I was furious upon reading that the Hebrew Teachers Union is striking against some of the best known yeshivot, because of a scale of wages for teachers.

What can unionism accomplish with institutions which depend upon the public for funds? Institutions which constantly keep their hands out! The school boards of directors know full well that a living wage should be paid to teachers—but when these fine schools have a constant struggle to meet budgets because of public indifference to their problems, union interference is only a Brutus dagger in the back of an anaemic treasury.

I charge the whole Jewish people for the suffering of the Yeshivot in America. Jewish people do not necessarily have to send their children to the schools for thorough education—although they ought to help maintain these schools, of which 75% of the children pay part of the tuition or none at all. That is because most of these children come from moderate and poor homes. The yeshivot, therefore, are in a constant quandary because teachers payrolls must be met regularly, buildings must be maintained and food must be purchased, prepared and fed to growing youngsters.

If, because of the Hebrew Teachers Union causing additional hardships on the yeshivot, Jews throughout America will be shocked into a consciousness and responsibiliity, then perhaps it is to the good that this condition prevails.

MITCHELL HAUPTMAN
Kew Gardens, N. Y.

Does Communist Support Make An Issue Wrong?

● Editor, Jewish Post:

In your issue of Nov. 28, you have a story on the front page by Asher Birnbaum, stressing the indignation roused by Walter Winchell's claim that 100 American rabbis would ask the President not to commute the death sentence of Julius and Ethel Rosenberg.

I was glad to see the statement by Rabbi Leonard Mishkin that anyone who made such a request could not rightly call himself a rabbi. However, I do not understand his statement that the Rabbis and Jewish organizations would have spoken up on behalf of the Rosenbergs "had the Communists not done so first."

We also expect our rabbis to set an example in courage. Unless they do, how can we have confidence in them?

ETHEL COHEN
Oakland, Colo.

Post-Lines of Yester-year

• • •

5, 10, AND 15 YEARS AGO

December 24, 1937

CZESTOCHOWA, Poland—The Jewish population of this "holy city" of western Poland was in a state of terror, as nationalist mass picketing of Jewish shops flared into violence and the district authorities refused to intervene on the grounds that the provincial Governor considered the picketing legal. The pickets, who were helped by large numbers of anti-Semitic agitators who came in from outlying districts, attacked a number of Jews, stabbing a woman. All Jewish shops, meanwhile, remained closed as a result of the picketing.

JERUSALEM—A marked movement of Jewish population away from Palestine, in progress for more than two years, was revealed in an analysis of Government migration statistics by the Jewish Telegraphic Agency.

CINCINNATI—Completing a forum on the question of unity of American Jewry, Rabbi Stephen S. Wise, president of the American Jewish Congress, repeated in an article in The American Israelite here a declaration made in New York last month that combined action of American Jewish Committee, B'nai B'rith and the American Jewish Congress were too divergent to concede any central meeting point. Rabbi Wise cited the attitudes of the three organizations on the economic boycott of Germany as an example. He said Congress sponsored the boycott, Committee opposed it, while B'nai B'rith remained neutral, although the majority of B'nai B'rith members sided with Congress.

★ ★ ★

December 25, 1942

LONDON—Action now rather than retribution after the war was demanded this week in editorials in the British press commenting on the joint declaration of the Allied Nations on the Nazi mass execution of Jews, in which the Nazis were warned of post-war reprisals.

★ ★ ★

December 26, 1947

JERUSALEM—The situation in Palestine has deteriorated over the past week. Reprisal raids by Haganah, which have been given the approval of the Jewish Agency, do not seem to have deterred the Arabs, although it is a little early to detect definitely their final effect.

NEW YORK—In a wire to UN Secretary-General Trygve Lie, the American Council for Judaism has asked that the UN make clear to the Jewish Agency for Palestine that it does not speak for all the Jews of the world. "Our sole representative before any agency of the UN is the duly constituted representative of the U. S. Government," said the Council statement.

I THINK AS I PLEASE IN ISRAEL

HELPING OR GIVING: WHICH IS HIGHER CATEGORY OF PHILANTHROPY?

By CARL ALPERT

HAIFA— This is the time of year when many local welfare funds and Jewish federations begin to grapple with the problem of allocation of funds. As far as overseas needs are concerned, the United Jewish Appeal naturally take priority, and the large percentage appropriated for this cause can never be too much.

ALPERT

When it comes to analyzing the numerous other causes which have applied for help, however, the local Allocations Committee operates at a disadvantage. Most of the members are not personally familiar with the cause. They must rely upon the advice offered by others, upon the descriptive literature provided, or upon the personal presentation made by a fund raising representative before one of their meetings. Too often the allocation percentages are determined on the basis of personality and eloquence, rather than on actual values, seriously studied.

This is true as well of the many agencies and institutions in Israel which look to America for support. Lucky is the community some of whose members have recently visited Israel and can report on their first-hand impressions and observations. An eye-witness report by a local citizen is worth dozens of expensively printed brochures, and the local committees ought to make it a point to hunt up its own tourists and obtain the benefit of their testimony as to how the community's funds are to be spent.

ALL DECISION IN SUCH MATTERS must be made by the community itself, of course. There is no one in Israel, neither the Government, nor anyone in the Government or any other person in public life who can dictate to American Jews how they must appropriate their allocations. Nor can the action of the Israel Government itself with regard to local instituions be construed as constituting advisory guidance.

Israel aids national establishments here for a variety of reasons, some of them which American Jews would not necessarily agree to, and any claim that because the Government favors one institution it necessarily follows that American Jews must do likewise, should be summarily rejected. Indeed, quite the opposite reaction might be expected. Because the Government has its favorites, and takes care of them out of proportion to the needs of other institutions, it almost becomes the duty of American Jews to make compensating adjustment and to come to the support of the under-privileged—for there are indeed under-privileged among institutions as well as among individuals.

THERE ARE CERTAIN criteria which might be applied. Many persons respond to the humanitarian appeal, and the needs of orphanges, homes for aged and similar institutions bring a ready response from them. Others consider the cultural needs of the new state as being of paramount importance, and such fine causes as the orchestra, museums, theaters, etc. receive their backing.

From my perspective, after almost half a year in Israel and with my knowledge of American Jewish life, I would advance one primary criterion: To what extent does the cause or institution contribute to Israel's self-sufficiency. I believe that I do not mistake the temper of American Jewry when I say that they are tired of giving. They are proud of Israel and all that, but they want to know when the whole undertaking will cease being a philanthropic enterprise, and stand on its own feet. They want to know when they will cease being plagued by the appeals and the drives and the campaigns. And they are right. Israel was never intended to be a perpetual alms-collector.

THE CRITERION for allocations, therefore, ought to be: Does this instiution help to transform the citizens into skilled workers or professionals whose services are required by the economy of the country? Does the institution contribute to the industry, the technology, the agriculture of the country? Does the institution or its graduates help to build more homes, factories, roads, dams? Does it have a role in the production of machinery, electric power, water resources? Do its operations have an effect on the trade and commerce or Israel?

Art, music, literature, the liberal arts all have their place, of course, because in Israel we must have a civilized culture as well, but the moment has come to be a little hard boiled. It is infinitely more important—at this moment—that young Israelis be taught engineering and architecture and practical sciences than to read Shakespeare, in Hebrew or any other language. I am inclined to believe that the intelligent member of welfare fund allocations committees will agree one hundred percent.

YET THE FUNNY PART of it is that they often permit emotion rather than reason to dictate their actions—and the day when Israel can at last gain its economic independence is again deferred. Unless American Jews learn to make their allocations with an eye to Israel's basic needs and future development, they cannot complain about perpetual appeals. That is as far as I will go in "advising" American Jewry in this matter.

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NEW YORK

Silver Misquoted or Misunderstood in Statem ent on Prague Trials

By M. Z. FRANK

IN a letter to Mr. Israeli, published in the Jewish Daily Forward, Rabbi Abba Hillel Silver denied that he said in Philadelphia it was too soon to condemn the Prague trials as anti-Semitic. All he said was that he was shocked and found it difficult to believe it. Evidently he was misquoted or misunderstood.

★ ★ ★

THE success of the Israel Bond Drive Hanukah rally in Madison Square Garden shows that some aspects of the Zionist idea are no longer confined to the organized Zionists. The aim to make Israel a self-sustaining economic unit and the solidarity of all Jews with Israel as the central fact in Jewish life—these were emphasized at the rally as eloquently as once the desire of the Jewish masses in America to see a Jewish State in Palestine were emphasized in the same place under the auspices of the American Zionist Council a few years ago.

This does not mean that there is no more need for organized Zionism, but it means that organized Zionists must find a suitable job to do for Israel.

ON THE DAY AFTER THE MADISON SQUARE Garden rally, I had a talk with Irving Miller, and, for the first time, I can feel optimistic.

I have felt for a long time that the ZOA can succeed if it makes economic activities in Israel its central function. Around economic activites are others which are related to it—handling of tourists, technical improvements, etc.

And that is just what Miller has begun to do and is planning to do. The ZOA House in Tel Aviv is already earning its maintenance from the excellent management of Lee Harris of Haifa, who was appointed the Chairman of the Technical Committee. That means that money raised in America will be used for capital investment and for expansion.

Lee Harris, who is the head of the Bayside Land Corporation, which is connected with the Palestine Economic Corporation, has proven ability in running a business well, according to the best American methods, and in handling American tourists.

Also, the planned economic conference, with the PEC and the American Technion Society participating, is a good beginning.

THE COALITION BETWEEN THE LABORITES and the General Zionists will, of course, create a more favorable climate for the activities of the ZOA than if the GZ were to stay out. But one must not exaggerate the disadvantages of the one situation or the advantages of the other.

Under any circumstances the thing to do is to discover what is possible, to make the best use of it, and, while doing it, to expand and to create new possibilities.

After my first interview with Miller, in September, I had my misgivings. It seemed to me the ZOA was spreading itself too thin, undertaking too much, with the danger of dissipating its energies.

UNION OF ORTHODOX RABBIS CHALLENGES AUTHORITY

N.Y. Board of Rabbis Called Unfit to Rule on Circumcision

NEW YORK (JP)—The Union of Orthodox Rabbis of the United States and Canada resumed fire this week at the Milah Board of New York.

The new dispute was touched off by Mount Sinai Hospital's opening of a brit milah room as part of its new maternity pavilion.

In a move toward Jewish tradition generally applauded in the N.Y. Jewish community, the huge hospital included in its plans for its first materity section, which was opened Nov. 1, provisions for a comprehensive milah service.

The brit room is in two sections, one for the circumcision and the other for family and friends of the new-born child viewing the ceremony. The two sections are divided by a glass partition, providing the opportunity to witness the rite under sanitary conditions.

50% JEWISH BIRTHS

About half of the deliveries in the new pavilion are expected to be Jewish, and of the male babies, a majority are expected to involve brit milah, according to Rabbi Harold H. Gordon, general secretary of the New York of Rabbis (NYBR), who is also secretary of the Milah Board.

The Board of Rabbis, representing more than 600 Orthodox, Conservative and Reform rabbis in N. Y. state, and the Milah Board, the only regulatory body for ritual circumcision in the U. S., became connected with the new Mount Sinai arrangements when the hospital authorities turned to them for help in setting up the milah service.

The Mount Sinai program was regarded as of particular interest because of the running battle on issues of Jewish tradition involving the Federation of Jewish Philanthropies of Greater N. Y., particularly in the case of the projected Long Island Hospital. Mount Sinai also is a Federation-sponsored hospital.

'ON HIGHEST . . . PLANE'

The Post was informed, however, that the initiative for the brit milah room, which includes kitchen facilities for participants in the ceremony, was taken by Dr. Martin Steinberg, hospital director, who told the NYBR that "we are anxious to get Jewish patients and to help maintain the authority of the Milah Board and to maintain the status of milah on the highest possible plane."

Under the new arrangements, a "fairly large staff of mohalim" will be maintained by the hospital. All applications for these positions have been directed to the Milah Board and the NYBR. No mohel will be acceptable to the hospital unless certified by the Milah Board and recommended both by the NYBR and the Board.

MAJOR GAIN SEEN

The Post was informed that the program represents a major gain for the status of milah in the world's largest Jewish community because it makes possible from the start of the program the prevention of abuses which have dogged milah practices in many N. Y. hospitals.

RABBI HAROLD GORDON
Authority Challenged

These abuses, which the Milah Board is generally agreed to have done much to correct within the limitations of the fact that it is a voluntary body lacking any police powers, include the buying their way into hospitals by mohalim through gifts or other polite bribes and fee-splitting.

EXCELLENT PRECEDENT

Rabbi Gordon told The Post that both Dr. Steinberg and Federation officials feel that the Mount Sinai arrangements represent an "excellent precedent" for other institutions and that they hope the Mount Sinai program will induce other hospitals which have banned milah, mainly non-Jewish voluntary institutions, to reconsider.

The Union of Orthodox Rabbis (UOR), which represents mainly the older, European-trained Orthodox rabbinate and whose members have declined to join the N. Y. Board of Rabbis, fired its latest blast in response to a notice in the N.Y. Yiddish press that Mount Sinai was seeking mohalim for the new program and that applicants were required to have approval of the Milah Board.

The Union responded with a protest to Mount Sinai and placed a statement in the Yiddish press, outlining its position, which was much the same that it took last summer, when a Union spokesman asserted that the Milah Board was incompetent to deal with the issues of Jewish Law involved in ritual circumcision.

GOMCO CLAMP ISSUE

The Union's denunciation was aimed particularly at the Milah Board's stand that it regarded use of the controversial Gomco clamp as ritually permissible, with certain modifications of technique. Critics of the Union contend that the Orthodox rabbinical body took virtually the same position, then reversed itself in taking an uncompromising opposition stand. The Union has replied that it never issued an approval of the Gomco clamp. (JP July 4, 1952)

"We categorically declare that the N. Y. Board of Rabbis and the Milah Board have no authority to pass judgment on matters of circumcision nor to recommend mohalim," the Union declared in its statement to the Yiddish press. "Moreover, the N. Y. Board of Rabbis, being an organization whose majority consists of Reform and Conservative rabbis, may not deal with such complicated rabbinical matters."

ASK BAN

"We therefore earnestly request all hospitals to refuse recognition to the so-called Milah Board and to the N. Y. Board of Rabbis," the statement added. "At the same time, we request the hospitals to turn to outstanding Orthodox rabbinical authorities of recognized distinction, scholarship and religious piety whenever such hospitals face a problem of selection of mohalim."

Rabbi Meyer Cohen, executive director of the Union, told The Post that his group had addressed a letter to Dr. Steinberg Nov. 10, offering the services of his organization and setting forth three conditions for satisfactory mohalim.

These were that the mohel must be competent in milah, a strict observer of Jewish law and a non-user of the Gomco clamp.

HOSPITAL SHUNS TIFF

A hospital spokesman indicated that Mount Sinai was taking the position that the issues of rabbinic law were matters to be settled by the rabbinical groups involved.

The Post learned that the Milah Board was studying the latest Union criticism and considering whether to issue a statement. Such a statement, if it is publicized, will deal directly with the criticism and will cite the distinguished rabbis serving on the Milah Board, as well as its work in eliminating abuses in milah, The Post was informed.

The issue come up directly at the Golden Jubilee convention of the Union two weeks ago when a plan was approved establishing a Milah Board under Union auspices. (JP, Dec. 12, 1952)

Ford Co. Gives $25,000 to UJA

Allen W. Merrell (right), assistant to the president of the Ford Motor Co., gives the company's check for $25,000 to William Rosenwald, national chairman of the United Jewish Appeal.

Turkish Jews Elect First Community Delegates

ISTANBUL, Turkey (WNS)—For the first time in their history, the 52,000 Turkish Jews voted last week on a community action, when they elected representatives to a temporary general assembly whose sole duty will be the election of a Chief Rabbi. The post has been vacant since 1931.

Permission for the election was granted recently by the Turkish Government, which earlier in the history of the country appointed a Chief Rabbi.

Rabbi Raphael Saban of this city is expected to be elcted, though there are four other candidates.

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Zionist Leaders Lemand Investigation

HERZL LETTERS PUT ON SALE IN PUBLIC MARKET IN LONDON

By JOSEF FRAENKEL
Jewish Post Correspondent

LONDON (JP)—Zionist leaders here are calling for an investigation of the sale of letters of Theodor Herzl in the Whitechapel district.

The letters whose commercial exploitation has shocked the leaders, were addressed by Herzl as president of the World Zionist Organization to Joseph Cowen, who was chairman of the British Zionist Federation, and Colonel Goldsmid, the romantic figure who was a leader of the Hovevel Zion movement here.

It is felt that no objection can be raised to the sale of Herzl letters written to private individuals, though in the interests of history even these should be preserved in the Zionist Central Archives in Jerusalem. But letters written by Herzl in his official capacity to Zionist leaders, it is felt, are public property, as it were, and not subject to private exploitation.

It is rumored that the letters were placed on the market by a former official of the World Zionist Organization.

PERFORMANCE SLATED, CANCELLED

Israelis Don't Want Richard Strauss' Music

TEL AVIV (WNS)—Following a wave of protests from all over the country, and a request by Education Minister Ben Zion Dinaburg, the Israel Philharmonic Orchestra decided last week to omit from its concert program "Til Eulenspiegel," the tone poem by Richard Strauss, the Austrian composer.

Strauss, a leading modern composer, was president of the Chamber Music Society in Nazi Germany and is said to have been a favorite of Hitler.

Neither Strauss' nor Richard Wagner's music has been played in Israel since 1939. Recently, however, the Philharmonic decided to perform the Strauss tone-poem, which led to the wave of protests in which the expulsion from the country of guest conductor Igor Markewicz, who is not Jewish, was urged.

Israel last week sent its first shipment of bananas to Switzerland, and will soon make its first shipment to Finland.

The Brooklyn, N. Y., division of the Jewish National Fund will plant a Weizmann memorial forest of 78,000 trees, 1,000 trees for each year of the life of the late President of Israel.

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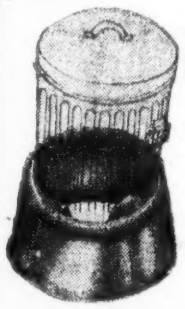

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